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Social Reconstruction—XI

Solidaric Capital and the Middle Class.

Medieval society was pre-eminently a middle class society. This should not be understood to mean that during the Middle Ages there were no wealthy bankers or merchants. Even in those days they were necessary. It is merely necessary to remember the constantly growing maritime trade with the Levante, and the rapid extension of international commerce, to realize that because of the functions they perform they were indispensable. However, their number and influence was limited; nor was it their aim to supplant the middle class. The rich merchants remained members of the merchants' guilds. Nor was it possible even in those days to entirely prevent the existence of a wage-earning class. This fact Professor Sombart proves with the aid of ample statistics.

It is quite true that the development of modern industry has virtually made monster undertakings inevitable. The tendency towards mass production, inherent in modern capitalism, was augmented by numerous inventions and scientific discoveries which made possible and fostered industrial activities conducted on an extensive scale. More frequently, however, monopolies were created for the purpose of satisfying the selfish desire for wealth and power; thus mammoth industries were called into existence although they were not demanded by economic necessity. Consequently, the number of those dependent on wages for their living grew apace, while at the same time the independent producer was relegated to the ranks of the wage-earners or salaried employees.

A chief reason why, in every industrial society, the presence of at least a limited number of wage-earners will be unavoidable, is to be found in the inability of some to succeed as independent producers. Certain defects of character as well as a lack of ability to carry on an enterprise, demanding prudence, foresight and thrift, will not permit some men to succeed. While a man may lack the energy to conduct by himself an enterprise or the calculating spirit, so necessary to the entrepreneur, being able-bodied and quite efficient, he may get on very well in another's employ. Such a one may secure a comfortable living, and even prosper, provided wages and working conditions are equitable.

It has been suggested that even workers of this type could be helped to the enjoyment of economic independence by turning over to them industrial un-

dertakings, to be conducted by the workers on a co-operative basis. This could not be accomplished, however, without greatly impairing modern civilization. We do not object to modern capitalism because of its concentration of industrial activities and its efficiency, but rather because it is money-mad. If the suggestion mentioned were to be carried out, the efficiency would necessarily be diminished while the greed for money would not necessarily be done away with by substituting hundreds of workers for a few owners, and by dividing among them the profits from the undertaking, which seemed huge while it was being diverted into a few hands.

Without intensive concentration modern industry is as impossible as without vast capital. An appeal to the hoped for purely social man of the future is an evolutionistic dream. Selfishness and indolence will always remain part of man's heritage, affecting some to a greater degree than others. These tendencies may be overcome to a limited extent through the influence of sound religious principles. Whenever these principles shall once more prevail in society, extreme measures of socialization will no longer be considered necessary.

For the reasons previously stated, Solidarism considers capitalistic enterprise, duly limited, a necessity under modern conditions. In other words, it does not object to an industry being conducted on a vast scale and commanding large capital. For the same reason Solidarism does not indulge in the dream of the re-establishment of a purely middle class society, nor in that of entirely abolishing a wage-earning class. Nor is it so out of contact with the realities of modern conditions as to hope for the restoration of a broad middle class, to be brought about by entrusting the great industries to the workers, who are to conduct them on a co-operative basis. While those considerations are the reasons for the moderation Solidarism advocates, they also stimulate it to exert itself to preserve and extend the middle class by means which shall not interfere with true progress, and to seek the strictest enforcement of the precepts of the natural law pertaining to labor and its reward, in behalf of the not inconsiderable class of workers dependent on their daily efforts for their living.

A previous article dealt with the desirable promotion and numerical increase of the members of the middle class or classes. Much can be achieved in this regard by restraining capital from interfering with their existence, their growth and their well

being. Since prosperity of a nation depends on a numerous and vigorous middle class, it is not unfair to demand that industries conducted on a large scale should not be permitted to supplant those carrying on on a less extensive scale, provided they are able to supply useful products in sufficient quantities and at fair prices: in other words, whenever middle class producers are able to satisfy the wants of society. This may be class legislation; but it is class legislation of a constructive and not of a destructive nature.

Create the proper spirit among those producing on a small scale, and, by having recourse to organization and co-ordination, they will be able to accept and to satisfactorily execute the largest orders as well as smaller ones. A proper spirit will induce such producers to buy co-operatively; thereby they will be enabled to almost invariably meet the bids and prices of their competitors, producing on a large scale. When they are unable to meet the price fixed by these competitors it is evidently too low, and the producer on a large scale can only exist because the small profit, which still remains to him, is multiplied too many times. But right here it is necessary to guard against self-deception. The price will remain so low only until the small producer shall have been eliminated. What, then, is the correct thing to do in such cases? To prefer the cheaper products of the big producer, although in the end national and social prosperity will be at stake? What would our opinion be, if we ourselves had thus been driven out of a modest but comfortable and independent economic existence? He, who affirms the former query, is prompted to do so by selfish motives to the detriment of the middle class. It is essential that both wage-earners and salaried employes renounce the spirit of selfishness. Not alone does the worker commonly receive better treatment from the middle class producer, working at his side, but the expansion of the middle class grants to him and his class the hope of a brighter future. The worker should accept this attitude as a matter of self-respect and one vouchsafing him a more comfortable existence. Contrary action proves our era to be one of liberalistic selfishness. It will be impossible to reconstruct middle class society, with its guarantees of equality and happiness, if we refuse to make sacrifices for the preservation and strengthening of this class, in order that it may attain to its former place of honor and usefulness. Even brief reflection on the subject discloses that by adopting a selfish attitude we destroy what has always been considered the back-bone of civil society, namely the middle classes.

There is still another evil, born of capitalism, which, although entirely unnecessary, is at the same time most injurious to the middle class. It is the system of the modern middle-man. The function performed by the merchant is socially useful in so far as thereby products are made available to all. For performing this useful task the merchant deserves to reap a profit, furnishing him with a living. The modern middle-man is not satisfied with this

legitimate profit. The institution he represents is typically capitalistic, since it is actuated by selfish greed. The middle-man makes use of every available means, even unlawful ones, to force producers, the farmers, for instance, to sell their products at an unreasonably low price. Or he may corner the market, acquire an exclusive right to sell, monopolizing the market, forcing the members of the middle class and the wage-earning class to pay artificially fixed prices.

This system quite plainly transgresses the law of labor and its just profit on the one hand, while on the other it sins against the law of a just price. Its practices are equivalent to piratical warfare, sinning against the duty of social co-operation. The middle-man system denies the fundamental truth that in society co-operation must in the very first place seek to advance the prosperity of all. Instead it makes of commerce, or some useless buying and selling, the source of enormous profits, enriching one or a few individuals while lowering the prosperity of the producing and buying classes.

Trusts represent centralization of industries. In the very nature of things, they are directly opposed to a middle class system. For that reason Solidarism advocates organization of independent employers. Of course, even such organizations can be harmful, if, for instance, they are permeated by the liberalistic spirit, and if they are turned into profit-seeking monopolies. Although, lacking the genuine solidaric spirit, they would be injurious to the purchasing public, they would not be as injurious to the middle class producers. While if such organizations embody in their programs the spirit of social duty and mutual aid, they will be no less helpful to the purchasing public than to the middle class producers. The latter would find a hearty welcome among them. Therefore such organizations would not merely preserve the middle class, but even stimulate its growth. At the same time they would reduce, through such methods, the number of dependent workers to the lowest figure possible under modern circumstances.

Whether or not the middle class producer is still struggling for his own, or has regained the place in society which he deserves to hold, there is always sufficient reason for producers' organizations of this kind. It would be a mistake to conceive them solely as weapons for self-defense in class war. Imbued with the proper spirit, they are always useful. Their members derive great benefits from them, inasmuch as they, if properly organized, exclude excessive competition. They can assist in limiting, in a proper manner, the number of shops or stores. Fair prices can be agreed on and raw materials purchased co-operatively. Furthermore the purchasing public will also be benefited, inasmuch as these organizations, imitating a commendable practice of the medieval guilds, will consider it their social duty to watch over and guarantee the quality of the goods produced.

Unscrupulous competition will be overcome and the spirit of mutual help developed. Civil society

will no longer be forced to undertake the serious task of providing remedies for all social ailments. Having re-established the middle classes in the position in society which they deserve to occupy, each class will seek to assist its members in time of need. It will conduct loan societies of its own, and also something akin to, and yet better than, sickness or life insurance. In short, aided by such organizations, we shall build organic society, enabling it to function organically. There are bound to be many obstacles in the path leading to this goal. However, if it will be possible for us to rekindle the solidaric spirit, we shall be able to reach it, approaching it step by step. The goal we have in mind is worthy of the efforts of every man who has at heart the welfare of society; for we shall rebuild society as it was planned by the Almighty; and coming generations will once more live in a society composed of individuals and classes enjoying happiness and prosperity.

WM. J. ENGELN, S. J.

Waste Through Misdirected Production

Not everything that is produced and put on the market is really beneficial to society. Many of the things labeled goods and offered for sale serve no really useful purpose and consequently ought not to be called good at all. They are goods only in the estimation of the producer to whom they bring a profit, but judged from the point of view of the consumer they do not deserve this designation. Ruskin has coined an appropriate term for the sum of the things that minister to no real human wants and do not render life nobler nor men happier; he has styled it illth. Now we may say that the labor that goes into the production of such illth constitutes a waste. This kind of waste is truly gigantic in modern society; for there exists among us a tremendous amount of misdirected consumption and misdirected production.

Two things favor such misdirected production in our days: the complexity of modern life and the inability of the consumer to judge the quality of the objects he buys. The consumer may, therefore, easily be induced to purchase goods of inferior value or such as are actually harmful. On the other hand there exists a group that is concerned about making profits irrespective of whether they render a real service or not. Misdirected production is deliberately fostered by private interests that may make a considerable profit though their work is unprofitable to everyone else and distinctly harmful to society.

Man is, indeed, a strange being. All too often he is willing to dispense with the necessities of life to enjoy its luxuries. He is more inclined to satisfy the immediate want than the future, though more vital, need. The higher things he will sacrifice to the lower ones. Then there enters the factor of display. The poorer classes wish to emulate the richer in every respect, a vanity which leads

them to purchase cheap imitations since they cannot afford to buy the genuine article. The worst of the whole situation is that the prevailing system of production exploits these human foibles for its benefit. This is chiefly accomplished by clever advertising, by which the consumer is prevailed upon to buy goods from which he derives little utility, but from which the producer derives huge profits.

Production of today does not aim at producing sound goods, but goods that will sell, and with proper handling man can be made to buy almost anything. In fact, the things that minister to folly, vanity, sensuality and debauchery sell most readily and bring high prices. Unscrupulous production, consequently, is a decidedly paying proposition, and we need not be surprised that in an age of materialism, in which moral standards and ideas mean so little, it is so prevalent. The producer in our industrial order is not satisfied to cater to legitimate wants; on the contrary, in order to increase profits he systematically sets about to stimulate existing wants and to create new fictitious wants, that in no sense whatsoever enrich life or perfect the individual. We see immediately that this whole matter is not merely an economic question, but that it contains important moral issues. Neither can it be solved on a purely economic basis. To settle it we must invoke the aid of morality and religion. From a purely economic standpoint we would not even be able to determine which are the legitimate and the illegitimate wants and which the desirable and the baleful goods. To do this convincingly and neatly we require a religious and moral criterion. We must understand the nature of man and the purpose of human existence.

A form of misdirected production and a frequent source of waste in our days is the adulteration of goods so common at present. Adulteration is practiced either to secure unjust profits by selling the adulterated article at the price of the genuine one, or to make possible the sale of the article at a very low figure. In both cases adulteration spells waste. Adulterated goods do not render good service. The time spent on manufacturing them is time ill spent and at least partially wasted. A particularly evil feature connected with the production of inferior goods is that such goods tend to dominate the market. Inferior merchandise drives out that of superior quality because the consuming public is unable to distinguish the one from the other and takes what is cheapest. Good merchandise is at a considerable disadvantage compared with inferior, which will always find a purchaser.

Dr. Charles S. Devas describes the situation in the following passage: "At all times indeed ignorance, folly or vice may result in people consuming what is not good for them at all, or what is less good for them than something else they could procure, and thus more or less wasting their income. But where concerted labor is complicated, it may happen, and in our present industrial organization does happen, that it is the immediate interest of many people to produce and sell inferior merchandise and to foster misdirected consumption. Thus in England at present there is a vast production

of goods known as cheap and nasty, which are really not cheap, if by cheapness we mean that the cost is low in comparison with the utility." (Political Economy, London.) The extent of adulteration is graphically described by Prof. W. Rauschenbusch: "They sell us fruitjam without fruit; butter that never saw the milk pail; potted chicken that grunted in the barnyard; all wool goods that never said baah, but leave it to the buyer to say. If a son asks for bread, his father will not offer him a stone; but ground soapstone is freely advertised as an adulterant for flour. Several years ago the Secretary of Agriculture, on the basis of an extensive inquiry, estimated that thirty per cent of the money paid for food products in the United States is paid for adulterated or misbranded goods." (Christianity and the Social Crisis, New York.)

The reason why inferior goods find a ready market is set forth by Mr. Stuart Chase. He writes: "The consumers are not educated for their own protection against deleterious goods, they have not equal purchasing power in the market, and are thus led to buy cheap imitations of the goods held by their economic superiors; adulteration and quackery are rampant, the modern advertiser has developed a technique of artificial stimulation which would make Cleopatra blush; and finally the very number and complexity of goods for sale today make it impossible for the consumer to test and value what he buys. He must, in most instances, take somebody's word for it and three times out of four it is the advertiser's word. . . . The elements to watch are the artificial stimulation, and that factor, due to the inequality of purchasing power, which makes one economic class, for its own self-respect, imitate the foibles of the class immediately above it. . . . When a little group of designers in Paris, bent on making themselves rich as speedily as possible, attempt to dictate the maximum rotation in women's fashions so that sales will be increased, and good textiles discarded within a few months, real waste in the form of illth makes its appearance. When the whole drive of modern advertising is subtly directed toward the shifting of purchasing power from sound necessities to superfluities; when a leisure class flouts its power in the form of conspicuous consumption, and forces its economic inferiors to spend in cheap imitations what they need in sound essentials, an element of social loss must be reckoned with." (The Tragedy of Waste, New York.)

From this point, as may easily be seen, roads which it would be fascinating to pursue radiate in many directions. At present it is enough for us to have seen that misdirected production is a great source of social waste, and that, besides, it is detrimental to the physical and the moral well-being of the community.

C. BRUEHL.

If you suffer your people to be ill-educated and their manners be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them—you first make thieves and then punish them.

BLESSED THOMAS MORE.

The Credit Union in Practical Operation

In earlier issues¹ the beginnings of the credit union development in the United States have been discussed and something of the historical background of this phase of co-operative banking indicated. The line of descent—the family tree, as it were—of the credit union has been described; just how the credit union owes its origin to the Raiffeisen and Schulze-Delitzsch banks brought to Canada by Desjardins, there modified to meet conditions in the Province of Quebec and carried through the various difficult pioneering stages. Finally, in 1909, we find Desjardins (the co-operative banking principle ably demonstrated by a splendid group of credit unions organized in various cities and towns of his Province) co-operating with the Bank Commissioner of Massachusetts, Pierre Jay, and with Edward A. Filene of Boston, to draft the first general law enacted in the United States to authorize the organization of credit unions in this country.

The purpose of this article is twofold: To indicate the very simple principles of credit union organization and operation and to supply information as to the present status of credit union legislative and organization process in the United States. For, after all is said and done, the experimental or laboratory period of credit union development is over; the credit union is no longer in any sense an experiment; the pioneers have shown the way and, valuable and necessary to progress though the student may be, the credit union need now is to increase credit union service on a national scale—not by academic study of the credit union principle—but by organizing credit unions. Therefore, our immediate problem is not so much to entertain the reader as to supply him with information which may result in the organization of a credit union—in your church parish possibly, in the factory where you work, in the rural district where your farm is located, in your society or your community. The only Latin I remember, as a result of my high school and college education, consists of the four words, "*Iam tempus agi res;*" which we were taught to translate, "*Now is the time for Action;*" that admonition may well be applied to the credit union development in the United States in these early months of the year 1926.

The first question I would ask you, were we discussing the possibility that you might be interested in organizing a credit union, would be this: "Have you in mind a group of people who would co-operate with you to organize a credit union and who need credit union service?" It would be as futile to send the average Eskimo a palm leaf fan for Christmas as to organize a credit union within a group of people, all of the members of which group have bank credit facilities and all of whom are saving as large a proportion of their respective in-

¹Central Blatt and Social Justice, November and December, 1925, pp. 258-60 and 294-295.

comes as anyone ought to save. The credit union is not a substitute for the banking system; it recognizes the fact that from seventy to eighty per cent of the people are without normal bank credit and it seeks to *supplement* the banking system by bringing credit service for provident purposes at legitimate rates of interest to the great mass of the people who are now without such facilities; the credit union is a thrift plan in *order that it may be a credit plan*. There is a normal limit to what a person should save; the miser is an individual who saves beyond the normal limit; the spendthrift is the individual who doesn't save at all; between the two are many folks who would save if they knew how, and the credit union is an effective teacher; and other folks who would save if they could conveniently, and the credit union stands at their elbow to wait on their convenience; and other folks who can save only in small installments at sufficiently frequent intervals so that they form the habit—and, for them, the credit union specializes in the smallest units and when becomes at first an insistent and finally an automatic habit—as payments are made in increasing totals week by week.

First, therefore, you must have a group of people who will benefit by a system of savings and who can use the money accumulated for constructive credit. That group may be large, it may be small; there are very successful credit unions varying in individual membership from fifty to ten thousand. The members of the group should have some pre-existing common bond of union; for example, the group limitation may be recruited from the members of a church parish—as were most of Desjardins' credit unions in Quebec, which, as has been earlier pointed out, owed their success in large measure to Desjardins and in equally large measure to the splendid co-operation which he received from parish priests; it may be that the members of a society organize a credit union; recently one was organized by the working girls who make use of a local Y. W. C. A.; the variety of credit union organization is almost as great as the much advertised assortment of pickles produced by our most famous pickle maker, but the members should have some common bond. The credit union plan works well in a small community or rural district, where folks know each other; it does not work well when the limitation is, for example, the geographical limits of a great city.

Let us assume that the answer to the first question indicates that the prospective organizer has the right group in mind. The next problem necessarily is to determine whether or not credit union organization is possible in the state in which the inquirer has his residence. Fourteen credit union laws have been enacted in the past four years bringing the present total of states having such laws to twenty-four; it is hoped to bridge the remaining gap by Federal legislation. At present it is possible to organize credit unions in Massachusetts, New Hampshire, Rhode Island, New York, New Jersey, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Mississippi, Louisiana, Tennessee, Kentucky, In-

diana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Texas, Utah, Oregon and Nebraska. The Oregon, Utah and Nebraska laws need amendment before they may be used effectively. During this period credit union laws have been enacted in California, Maryland and Washington, only to be vetoed by hostile Governors.

If you are interested in organizing a credit union in any one of the states where there are effective credit union laws, you should scrape up an acquaintance with the Credit Union National Extension Bureau. Just as Desjardins was the Raiffeisen of Canada, so Edward A. Filene is the Raiffeisen² of the United States. Mr. Filene became interested in co-operative credit as the result of much study abroad prior to 1908; in 1909, knowing something of the distress of the necessitous borrower in Massachusetts, he co-operated with the then Bank Commissioner of Massachusetts, Pierre Jay, and they invited Desjardins to Boston, the three being primarily responsible for the Massachusetts credit union law. The law contains no provision for a state appropriation designed to make publicity concerning the law possible, and Mr. Filene, a very successful Boston merchant, anxious that his honestly acquired wealth shall perform the maximum social service, interested himself to further the Massachusetts development; by 1921 the Massachusetts credit union had proved itself, and Mr. Filene organized in that year the Credit Union National Extension Bureau, which has four jobs to do: (1) to secure needed legislation; (2) to organize enough credit unions in each state as fast as laws are enacted, so that (3) a (credit union) league of credit unions will be possible in that state, leading eventually to (4) the organization of a national league of state leagues, which will be self-supporting and will have thenceforth the direction of the national development.

Mr. Filene's interest in the credit union is primarily based on the fact that the credit union is a self-help proposition; *it is simply the machinery whereby a man may become of the maximum benefit to himself*. There is no element of charity or subsidy in it, and the purpose of the Bureau is simply to supply the initial energy to the national development. The work of the Bureau is carried on as a disinterested public service and no charge direct or indirect is made for any service the Bureau may render. So long as the Bureau exists—which will be until the State Leagues are organized and operating—it will be equipped to assist the reader of this article to determine (a) whether he should or

² Raiffeisen, Friedrich Wilhelm, founder of rural co-operative associations, and particularly of the rural credit associations and banks named after him. Born at Hamm in Germany, March 30, 1818, he died at Heddesdorf-Neuwied, March 11, 1888. After a brief military career, he re-entered civilian life on account of eye trouble, became successively Mayor of Weyerbusch (1846), Flamersfeld (1848), and Heddesdorf (1852). From 1865 until his death he devoted himself exclusively to the promotion and administration of agricultural credit associations.

ganize a credit union, and (b) how to organize a credit union. It makes no difference whether the reader is a resident of Naskwauk, Minnesota, or Ittabena, Mississippi; you can get information as to your state laws, organization papers, advice, bookkeeping forms, informative material, any and all sorts of help at any time you write to the Credit Union National Extension Bureau, 5 Park Square, Boston, Massachusetts; or if you prefer to clear your questions and to secure the service of the Bureau through the editor of *Central-Blatt and Social Justice*, write the editor and the Bureau will be delighted to co-operate with him.

In conclusion, may I suggest five essentials for a successful credit union:

(1) There must be an *enabling law* so that the credit union will be organized with proper safeguards under the supervision of the State banking authorities;

(2) There must be the *need* for credit union organization;

(3) The group must have some *common bond* uniting its members;

(4) There must be an originating group of from seven to a dozen, and back of the originating group a potential eventual minimum membership of at least fifty—with no maximum limit;

(5) There must be the possibilities of proper direction which includes the *will to serve*; credit unions are co-operative organizations, built around the principle of the brotherhood of man; those who direct them must *like* the service they will be called on to render. *There can be no successful credit union actuated by other than the highest motives.*

Where these conditions obtain, and they very probably do obtain among a large percentage of the groups to whom this publication addresses itself, there should be no reason why a credit union cannot be made a very useful instrument for self-help, mutual help and social service. The delegates attending the 1925 convention of the Catholic Central Verein of America must have believed that many of the members of the society in city and country could be benefited by the credit union, or they would not have so urgently recommended the study and organization of such unions as they did in one of the resolutions adopted on that occasion.

ROY F. BERGENGREN,
Executive Secretary, Credit Union,
National Extension Bureau.

When Money Has Been Too Much Multiplied

In a treatise written just four hundred years ago, in 1526, Monetæ Cudendæ Ratio, the great astronomer Copernicus enumerates the deterioration of money as one of four great causes of the downfall "of kingdoms, principalities and republics." He perceived quite clearly, many years before Jan Bodin, the reason of the deterioration of currency: "money loses its value," he writes, "when it has been too much multiplied." Some have denied the validity

of the Quantity Theory of Money, but of late leading economists have once more accepted it as the true explanation of an otherwise unexplainable condition.

The latest issue of the *Monthly Bulletin of Statistics*, published by the League of Nations at Geneva, contains figures that deserve serious study by those who agree with Copernicus, and others, that money, too much multiplied, loses value, causing a price revolution which in turn forces wage-earners and salaried people to demand increases of income or suffer the consequences incident to the loss of the purchasing power of the money they command.

Table XIII, on pp. 433-435 of the publication mentioned (No. II, vol. VI), records the "Fluctuations in the Note Circulation in Certain Countries." The figures presented prove that not merely such countries as Poland, newcomers in the family of nations, have created a virtual flood of paper currency, but also all of the older countries, including our own. Roumania, for instance, had a bank note circulation of four hundred and thirty-seven million lei in 1913; by November of last year, 1925, the printing press had increased this amount to twenty billion, one hundred and eighty-five million lei. The figures pertaining to the note circulation of Greece, Bulgaria and Egypt are almost equally startling.

The war, which laid an especially heavy hand on three of those countries, will seem to sufficiently explain in the minds of many this plethora of currency. But why should India have increased her State notes from six hundred and forty-six million rupees to one billion, eight hundred and ninety-seven million? And then our own country. In 1913 we got along with bank notes of a total value of seven hundred and twenty-six million dollars, while, for one of those mysterious reasons which economists find so difficult to clear up satisfactorily, we needed two billion, three hundred and eighty-one million in October, 1925, to carry on.

These figures should greatly interest both labor and the farmers. But neither group pays the slightest attention to the question they suggest: Is the explanation of the phenomenon pointed out in the March issue of the *Monthly Labor Review*, published by the U. S. Department of Labor: "That the purchasing power of money has greatly diminished since 1913, the year preceding the World War, is well known to the most casual observer?"

It was from the Financial Supplement of the *Saturday Review* of London, that staid, conservative weekly, we some time ago quoted the opinion that currencies had been "reduced to chaos, dealings in exchange to a blind gamble, and industry to speculation," since the recent debasement of money. The truth of this is so evident, one wonders there is not more interest shown in the problem.

F. P. K.

¹ Loc. cit. in article "Purchasing Power of the Dollar (Wholesale Prices)," 1913-25, p. 36.

Contemporary Opinion

I am afraid that some of our business men have been badly advised by their lawyers in regard to the relation of workman and employer. They have been told the relation is that of master and servant. We have had too much Blackstone and not enough New Testament.

K. K. HALE,
Vice-P., A. Telg. and Tel. Co.

* * *

We have been perfecting the mechanical organization of society without much consideration of the problem of the machine-tenders. How is society, becoming more and more dependent on vast mechanical developments for health, power and light, to protect itself against dislocation of all these services by the action of discontented groups? We may be quite certain, too, that social revolutionaries bent on victory will in future rely far less on arms than on control of essential services, and they will strive to permeate with their principles the skilled workers who have it in their power to hold up society.

Irish Statesman.

* * *

The great Chicago newspapers are handbills for advertisers, with their readers and the public interest second in consideration. No newspaper ever made so much money as the *Tribune*, for example, or made worse use of it. In the days of Joseph Medill and Horace White it was a true "Tribune" of the people. Printed now in a palace, invincible in its monopoly, impregnable financially, it defies competition and has public opinion at its mercy. It has herded the three million inhabitants of the town into a journalistic stockyard. The achievement is marvelous; the result deplorable.

DON C. SEITZ,
in *The Outlook*.

* * *

All the experience of human life in history goes to show that mankind will not be obedient long to any law of self-restraint and self-denial, unless it is imposed on their conscience by a supernatural authority which they believe to be divine. Yet without self-denial human society must cease to exist, even human life must end abruptly, because men and women will not continue to raise up children unless they are impelled by the fear of sin.

There are some who believe that by "education" humanity will reach great heights of happiness, and a nobler code of moral law. This is hard to believe, for the philosophers of the past and present have not claimed great stores of happiness, though they were rich in knowledge. Nor has education worked out to virtue, as far as we may grasp the standards of the highest culture. . . . If the past means anything to the present, the lack of law, the denial of spiritual duties, ordained by a God, believed and feared by men, ends in bestiality and blood lust.

PHILIPP GIBBS,
in "*The Hope of Europe*."

The majority of the people today, feeling that the tendency of modern civilization is to add more to the sorrow than to the joy of life, are beginning to ask themselves what Carlyle and Ruskin were asking themselves fifty years ago—whither modern civilization goeth. . . . The failure of modern society to realize itself will result in an effort toward finding lost roads. The people will come to connect the Golden Age with the past again, rather than with the future. . . . A reverence for the past, then, is the hope of the future.

ARTHUR J. PENTY.

Warder's Review

Ours Is a Policy of Federalism, Not Centralization

Fully six years ago a reviewer, discussing Benchara Branford's "A New Chapter in the Science of Government" in the London *Tablet* (issue of January 17, 1920) declared:

"The medieval view of society as a *communitas communitatum* is coming into its own in these days. Guild socialism in economics, federalism in politics, are simply particular modes of this conception, and the defenders of highly centralized government in either sphere are becoming as rare as the dodo. The great problem of today is to devise satisfactory machinery for carrying into effect the generally accepted ideal. . . ."

Even today American Catholics do not seem aware of the tendency referred to having reached our country, although the help they have received in their opposition to the Curtis-Reed bill is due to the reversion of opinion regarding federalization of power, which had carried everything before it for over forty years. They, above all others, should be able to show the way to the solution of the "great problem" mentioned in the distinguished Catholic weekly quoted. The philosophy, from which the men of medieval times drew their knowledge of social construction, is still ours. Ours is, therefore, also the duty to apply it with as much wisdom as they did.

Organized Labor Opposed to Censorship

While even the natural law imposes upon public authority the duty to watch over the stage and to suppress the circulation of literature inimical to good morals, organized labor in the State of New York has allied itself with the opponents of State censorship.

According to the *New York Federation of Labor Bulletin*, issue of March 27th, Printing Pressmen's Union No. 51 of Greater New York, with 3,500 members, "is carrying on an effective campaign through its weekly bulletin and the activities of its officers against the Kennedy-Garjost Bill, to censor publications." According to newspaper articles other Unions are working along the same lines; foremost among them the so-called "Big Six," Typographical Union Six of New York City; the Newspaper Pressmen's Union; the Photo Engravers' Union and the Stereotypers' Union. On the other hand, Msgr. John Chidwick, representing Cardinal Hayes, has espoused the cause organized labor opposes.

The history of State censorship demonstrates that this weapon is very apt to prove a two-edged sword in the hands of public officials. Thus in Austria at one time, in the 40's of the last century, the censor would not permit the printing of the *Imitation of Christ* by Thomas of Kempis. When the intrepid priest, who had prepared a new translation from the Latin into the vernacular of the country, found a publisher for the manuscript at Stuttgart in Wuerttemberg, he was promptly called to task by the public authorities, and only the intervention of Metternich saved him from further embarrassment.

On the other hand, it is quite clear that something must be done in our country to put a stop to the production of salacious literature, which has proved such a paying venture of late. The selfish motive which actuates the New York Unions in this case, cannot stand in the way of necessary prophylactic action. Unless they can point to some other way out, all friends of decency and public order must insist that the State be empowered to exercise censorship, which is both a duty and a right that cannot be denied it.

A Necessary Study

During the year 1925 4,073 prisoners passed through the Milwaukee Workhouse. Of these 244 were women. According to the Superintendent's report by far the greater majority of all inmates of that institution during the past year were, nominally at least, Catholics. The total was 1879, while there were 719 Lutherans and 323 Methodists.

It is, of course, impossible to draw any conclusions from such meager statistics. But the figures, together with many other similar ones, would seem to indicate the necessity of Catholics giving closer attention to the study of moral statistics. What we really need is that someone, as well fitted for the task as Fr. Hermann A. Krose, S. J., should devote himself to this study in our country. Non-Catholics will continue to draw their inferences from figures such as those we have quoted above, and it is not, by any means, the easiest task to convince them that other influences, outside of those of a religious nature, must be considered when the religious persuasion of those who come in conflict with the law is in question.

In the late Professor Georg von Mayr, of Munich, and Father Krose we have two brilliant Catholic exponents of the science of statistics, so sadly neglected with us. If it were in our power, we would found and endow a chair of this science in the Catholic University of America, in the hope of helping to overcome the present attitude of Catholics towards this branch of knowledge, which frequently savors of crass ignorance.

It is true, Liberalism, which viewed society much as a contractor does a cement mixing machine, abused statistics. The impression was created that its figures were merely used to prop up a materialistic conception of things. But so have philosophy and natural science been forced to serve the purposes of Liberalism, using the word in the sense in

which it is spoken of in the Roman documents, together with Naturalism.

The works of Mayr, especially his monumental *Statistik und Gesellschaftslehre*,¹ as well as the books of Fr. Krose, give convincing proof that the science of statistics has its place in the general scheme of research. That so few know how to use properly the figures supplied by the statistician should not be held against it.

Nationalization of Basic Industries

While at one time the employees of the railroads of our country were fostering the plan of nationalization of transportation, it is the miners who are at present recommending that step as a remedy for the evils which have been permitted to grow up with the development of the coal industry of our country.

Nationalization of an industry may, under certain circumstances, be desirable and advisable. Whether it is to be recommended in our country is doubtful. This is certainly a case where we should look well before we leap.

The *New Age*, which represents the view of the British Guild Socialists, a few years ago reminded the Marxian Socialists of England, who are bound to favor nationalization of all basic industries, and for that reason especially of coal mines, that nationalization of coal was in reality no remedy at all for the evil they wished to overcome in this particular industry. What the *New Age* said on that occasion was this:

The obsession of the Socialist movement with nationalization is really pathological. Nationalization appears to be the remedy for everything that is wrong. By no possible process of reasoning, however, can it be shown, or even made plausible, that the control of industry by people who really care nothing for it but to draw their salaries from it is likely to result in greater production than its control by people whose lives and money are in it. It is coal . . . that we want—coal cheap and plentiful; and the best economic system is one that will give us the greatest amount of coal at the lowest possible price and at the smallest cost in labor. Since nationalization is incapable of satisfying any of these demands, it is a desperate alternative to the existing system.

Moreover, the history of government monopolies—and nationalization of any industry is always tantamount to creating a monopoly—records numerous disappointments and failures. The Papal State for some time conducted what was known as the Anona, for the purpose of supplying the people of Rome and the Provinces with grain and flour at a just price. In the long run this monopoly of the grain trade proved a losing venture, costing the Public Treasury heavily, and for that reason was discontinued towards the end of the eighteenth century.

The question of nationalization of certain basic industries will, we believe, remain before the American public for many years to come. Especially our study clubs should, therefore, begin to concern themselves with the problem, giving considerable attention to what history has to say regarding the experiences had with such undertakings in European countries.

¹ Vol. 1-3, Tuebingen, 1895-1917.

The Woman's Apostolate

Exploitation of the Nude in "Art"

The Cuban editor who, addressing the Pan-American Congress of Journalists, held at Washington, declared against the abuse of the nude female figure for the purpose of attracting attention to advertisements, was following an excellent tradition. Up to recent times Spanish art had produced but one painting of a nude woman, proving that art may flourish, as it did in the country which gave the world a Murillo, a Ribiera, a Velasquez, without constantly transgressing against modesty and that sense of shame which is inborn in man and nurtured by Christian morality.

Unfortunately the people of America have been scared into acquiescing to what in reality amounts to a glorification of the flesh by those who dinned into their ear the doctrine that any well-drawn chapeley female figure was "Art." The very men and women, who would have been in a position to lend force to their objections against the exhibition of nude drawings, paintings and statues, recoiled from the task before them for fear they might be accused of narrow-mindedness and ignorance regarding artistic standards. Of such far-reaching consequences has been the modern adoration of the nude, so sedulously fostered by the disciples of naturalism and materialism, that it is frequently difficult to induce a public prosecutor to take action against the vendors of publications featuring the nude, or to obtain a verdict against them in court, although every man or woman in their right mind must admit that the evident purpose of the publisher of the questionable magazine or book is not one of elevating the esthetic taste of the masses, but rather that of obtaining profit from the sex appeal.

Public authority has not complied with its duty to suppress what may injure public and private morality because of the influence the propagandists of naturalism have brought to bear on them in various manners during the last hundred years. Have some "art critic" tell a judge and jury that a picture of a nude woman, posed in a clearly voluptuous manner at that, is "a work of art," and the party accused of manifolding it for public consumption, or of selling these reproductions, will, in all likelihood, be acquitted. The fact that the particular picture, or publication containing it, is sold indiscriminately, that it may be found on newsstands frequented by men who lack the esthetic appreciation of the human form the artist must possess, is not taken into consideration at all. Nor, and this is still worse, that such pictures exert an erotic influence on both boys during the years of puberty as well as on the minds of more or less uncultured adults. Although physicians, criminologists, and also those philosophers and moralists who may have touched upon this question, admit that the nude in art is much more apt to exercise an injurious than

an elevating and ennobling influence on the average male mind.

Eduard von Hartmann, the German philosopher, whose principal work, "The Philosophy of the Unconscious," made him "eminent among the thinkers of the age," and who is anything but a Catholic philosopher, writes in another one of his books, dealing with esthetics: "Works of art, that carry with them the danger of perturbing moral judgment, must be kept away from immature youth, whether they belong to an esthetically condemnable school of art or whether, while esthetically warranted, they are apt to arouse real, unesthetic emotions of an immoral character in an immature public. Just as nude pictures of unclothed models are not to be tolerated in the open in public places, so also the display of reproductions of certain works of art of recognized merit is not to be allowed. . . . Commercial speculation, abetted by a loose administration of the law on the part of the morals police, is accustomed to select, for its exploitation, sensual stimulants, esthetically garbed; and it is impossible to oppose too rigorously such abuse of esthetics by commercialism. Those who have seriously at heart the dignity and purity of art will never be able to see in such action a restriction of liberty in the pursuit of art; only those will do so whose most exalted principle is unconditioned individualistic liberty, including the license to recklessly exploit rudeness and stupidity."

Public opinion must be permeated with this view of the matter. It must again be clearly understood that the nude, no matter how artistically presented, makes a sex-appeal, that it breaks down the barriers of convention which are absolutely necessary to man, as he is, and that, therefore, public authority is bound to prohibit the exhibition of the nude, irrespective of the guise under which it is parading. The contrary conception, based to a large degree on the erroneous theory of art for art's sake, is so well established in the minds of those who deem themselves "educated," that it will not be an easy task to bring about a change of opinion. But changed it must be, if we are not to become an irredeemably erotic and lewd nation.

That admiration for the nude in art is not synonymous with admiration for the noble in art, the observations, communicated to the *New York Evening Post* some years ago by a woman, prove. Having referred to the questionable amusements indulged in by the members of the Art Students' League of New York, defended by the paper named, she relates an incident witnessed by her at a public exhibition of the works of great French painters held in New York. Two distinct periods in the work of one famous artist were represented; the latter work expressive of what is noblest in man, while the earlier paintings "were done for daily bread and for those buyers who are attracted by indecency when they are indifferent to genius."

In passing through a room the writer of the communication printed in the *New York Evening*

Post was carried along for a moment by the rough entrance of a small crowd of young women, some six or seven in number, who were talking "art" in technical terms and in different ways announcing themselves as art students. They ranged from twenty-five to thirty years of age, to judge from their faces. Before the writer could extricate herself they swept her up to a small group of well-bred men and women, who were standing for the moment before three small pictures, of which it was entirely possible to look at two without examining the third, which happened to be one of the lowest specimens of the great French painter's pot boilers.

"One of the art students," the account continues, "with a loud laugh, stepped forward, extended a forefinger to within a few inches of this picture, and deliberately outlining a part of the nude female figure, which constituted the painting, turned her head over her shoulder toward the astounded strangers behind her, while she and the women with her laughed as if the foul fiend had been their teacher in all vileness."

This "most shameless exhibition of fallen womanhood" might serve as a warning to those who pretend that certain magazines, featuring the nude, are furthering artistic instincts rather than those of a sexual nature. It is hardly to be assumed that the average boy and man will look upon such pictures with cleaner or more refined eyes than the art student in question.

Catholic Action should attack the problem courageously and not fear the jibes of those who must be expected to accuse its champions of being narrow-minded and uncultured bigots for opposing the glorification of the flesh by artistic means. The Christian view of the matter is in harmony with the opinion of the nobler pagans of the ancient world. In fact, the Greeks did not depict their gods and goddesses in the nude state until their culture was well on its way to ruin.

F. P. K.

The Demand for Equal Rights for Women

It is difficult to understand how and why the evident objections to the proposed Equal Rights Amendment fail to affect the position of the advocates of the proposal. The National Woman's Party, now sponsoring the amendment, which has been introduced in the Congress and which provides that "men and women shall have equal rights throughout the United States and every place subject to its jurisdiction," is apparently ignoring the arguments adduced against this proposal just as it ignored those advanced against the former venture of that body in the same direction. In 1922 that organization sponsored "blanket equality bills" in the states and a "blanket equality amendment" in the Congress, with the result that some of the foremost of women leaders in our country took a positive stand in opposition to its action, leaders who are commonly looked upon as standing in the vanguard of the modern emancipation movement. Inasmuch as there is no essential difference between

what is being advocated now and what the National Woman's Party campaigned for at that time, it may be profitable to hark back for a moment to that period of the struggle for "equal rights" in our country.

It must be borne in mind that there are economic and civil grievances of women to be considered as inspiring the movement for an amendment to the Constitution, and it is in the domain of economic rights and civil rights that the amendment is expected to bring women redress. The counter arguments consequently apply to both civil and economic matters, just as they consider that in the course of years the individual states have in numerous instances removed by law various of the "discriminations" against women in both domains against the sum-total of which the amendment is directed. Considering these acts of State legislatures and the advantages women had gained by them, Mrs. Carrie Chapman Catt, in a statement published on the editorial page of the *Women's Home Companion* (August, 1922, p. 2), said: "I am opposed to the so-called 'blanket equality bill' advocated by the National Woman's Party because the bill will not insure equality. Instead, it threatens to deprive women of some of the rights they have already gained. . . . A blanket bill, designed to remove all the remaining discriminations against women in the United States would run counter to many of these laws (the reference is to those adopted in a number of states in favor of women) already on the statute books. . . . For instance, under the law and under the custom of today, a husband assumes the support of his wife. He does this for the fundamental reason (?) that she is expected to devote her time to the care of the children. . . . Under the 'blanket equality bill' some man would be sure to claim exemption from supporting his family. He could threaten not only the security of the law which requires a man to take care of his family; he could threaten the security of all the laws which have been passed to better the condition of women"

The illustration cited is but one of those to which Mrs. Catt, whom no one will charge with being too conservative or "reactionary," advanced against the proposal in the shape it stood at that time. We have intimated that it has not changed essentially since then. This should be borne in mind when considering the position taken by so "progressive" a leader of the modern women's movement as Mrs. Florence Kelley, General Secretary of the National Consumers' League, on the same occasion and in the same issue of the magazine referred to. Mrs. Kelley, whose advocacy of the proposed Child Labor Amendment will be clearly recalled, says, in an article entitled "The Blanket Equality Bill" (p. 4): "If the Federal Amendment (the Equal Rights Amendment in the form in which it had been submitted) should pass, creating for women the same freedom of contract as men have, they could no longer get, by the orderly processes of the law, the measures indispensable for their health and that of their children. They must then strive for improve-

ents, as wage earning men so largely have to do, by unions, agreements, or strikes, or go without. The women wage earners' organizations, both clubs and unions, recognizing this, oppose the amendment and the blanket bills." In another paragraph, the moving spirit of the Consumers' League asks: Does the proposed equality mean that women and girls of all ages, married and unmarried, self-supporting or dependent upon fathers or husbands, are to be bereft of all measures enacted for their special benefit? That, in order to be made 'equal,' they are to be deprived of laws which they need, and men do not? For example, the statutes against rape and seduction, and fixing the age of consent, have been passed by legislatures composed of men to protect women and girls in the general interest of the community. The penalties are all directed against men. If the blanket equality bills mean that they say, that 'women shall have the same immunities and penalties with regard to sex offenses as men' (as stated specifically in the bill introduced by Senator Cotillo in New York), will not all these discriminations against men, and for women and girls, be abolished? Is this desirable? We believe not. Is this what the bills really mean? We are convinced that it is." Emphasizing her position, Mrs. Kelley says in another section of the article, having stated that the National Woman's Party was circulating leaflets dealing with the need of improvement in the condition of women in Maryland, Mississippi and Virginia: "They show convincingly the need of change. But does anyone believe it necessary to amend the Constitution of the United States, or to imperil laws necessary for the health and well-being of the wage earners, in order to modernize (?) the marriage, inheritance—and guardianship laws of these three states, or any others? Cannot these states amend their domestic relations laws next winter? . . . Women in all the United States now have suffrage. Then why reenact suffrage? . . . In New York wives can legally conduct business independently, as though they were unmarried. Yet a husband must pay his wife's debts within the generous limits set by the United States Supreme Court. This privilege women would automatically lose if the blanket bill would become the law of New York (or the amendment the law of the land. The Editor). Do New York wives wish the 'same' rights, privileges and immunities, and only the 'same' as men? Do they wish to pay their husband's debts? . . ."

If these considerations should give women reason to pause and think before committing themselves to so far-reaching an amendment, additional reason is offered by a more detailed consideration of the dangers to which they expose practically all women in the United States. In the October, 1925, issue of *The American Bar Association Journal*, Mr. Edward Clark Lukens, of Philadelphia, takes the negative to the question stated in the title of his article: "Shall Women Throw Away Their Privileges?" He sketches "a few situations in the equalization process which would work in the opposite way to the one chiefly intended." First and foremost among

existing Federal and State statutes, under which women have some right or privilege not granted to men, we have the great mass of legislation protecting the working conditions of women. These statutes vary greatly in detail, "but there are only four states in the Union that do not have some laws limiting the hours of work for women." Nine states have an eight-hour limit, while in the majority the limit is nine or ten hours. Eighteen states also have statutory regulations providing for a day of rest, time for meals, or rest periods for women workers. Sixteen states prohibit night work for women in certain industries or occupations. Thirteen states have laws establishing a minimum wage for women workers. "These statutes," Mr. Lukens goes on, "apply to women only, treating the question of their working conditions as a subject apart from other labor legislation. To apply the same limits to men would be possible neither constitutionally nor practically. Such laws are restrictions not only upon the employer's right to employ, but also upon the women's right to work. From the legal standpoint they are restrictions upon the employes, though from an economic and social viewpoint they are for their protection. Equality in legislation, compelled by constitutional amendment, would sweep away this entire body of protective law and bring back the woman worker to her former position, which made such laws necessary and caused them to be enacted."

Next in importance come the desertion and non-support laws, to which, as also to those protecting women workers, we have referred briefly in noting the opinions of Mrs. Catt and Mrs. Kelley. Most of the states, Mr. Lukens submits, have laws either making it a penal offense for a man to desert and fail to support his wife and children, or enabling the court to compel such a husband or father to make periodical payments for their support, or both. The courts having jurisdiction in these matters are exceedingly busy, and thousands of dollars are collected for destitute families from deserting husbands through their process. "There is no provision in these statutes," says our author, "for compelling a deserting wife to contribute to the support of her husband, and the statutory basis for these 'support orders' would fall, under the equality amendment. The unfortunate wives, who bring their petitions to these courts, come asking for support and not for equality. In the large cities they come in great numbers. They ask for bread, and shall we give them a stone by telling them that their husbands can desert them with impunity because women have been granted equality?"

There are other phases of legal protection of women in which the adoption of the amendment would result in the loss of exemptions or privileges. Mothers' Assistance Fund acts and Mothers' Pensions Fund acts provide payments to poor and dependent mothers under certain conditions. Then, the vagrancy laws of several states exempt women from liability to arrest as vagrants, and the statutes allowing arrest on civil process in certain classes of damage suits generally exempt women, or at least

married women, from such arrests. After noting these and the one or other exemption enjoyed by women under existing statutes, Mr. Lukens points to the possibility that the Federal Statutes regulating the Army would have to be amended to allow for the "equal right" of women with men to enjoy the pleasures of military service.

All of which considerations form an array of privileges and exemptions which the advocates of the Equal Rights amendment would forfeit. Puzzling as their process of reasoning is, it becomes more so when regarded in the light of the evident movement in the past towards changing by state statutes many of the conditions against which women have complained, partly with due warrant, and the prospects of still more changes. But the puzzle becomes even more disturbing when one realizes that the proponents of the movement for equal rights disregard the accepted position of society, reflecting in a measure the Christian attitude, towards women, and partly revealed in Mr. Lukens' statement: "The legislation cited represents an attempt to make women more nearly equal to men in the competitive struggle than nature has made them, by allowing them privileges and immunities not given to men. The physical handicap which nature places upon women cannot be removed even by constitutional amendment, and the laws and customs of civilization recognize this handicap and seek to protect women from the dangers and hardships that may result from it. The kind of legislation that assists in this benevolent purpose rests upon the difference between women and men, and a system of law which refused to recognize this difference would be cruel to women. There are various forms of protection that women need and that men do not need."

The puzzling question of the attitude of the proponents of the Equal Rights movement and of course of the amendment is solved completely when one understands the fallacy at its bottom and the blindness with which this fallacy is embraced. Confined for a long time to avowed extreme radicalists, this fallacy has filtered into the minds of larger numbers of people who would today resent that appellation. "The demand for the Equal Rights Amendment," writes Rev. Dr. John A. Ryan in the *N. C. W. C. Bulletin* (April, 1926, issue, p. 15), "proceeds not only from a false theory of equality, but from an emotional attitude which is largely identical with a spirit of resentment and a spirit of revolt." Of these causes, the spirit of revolt may be included in the false theory of equality; the two combined are the root cause. And they "are the heritage," as Father Victor Cathrein, S. J., says in his *Frauenfrage*, "of the French Revolution, or rather the consistent application of the revolutionary slogan: Freedom, Equality, Fraternity. The representatives of the Third Estate," he continues, "had scarce attained to power and position when they proclaimed the sanctity of private property. But very soon the Fourth Estate of the 'disinherited' ones arose and demanded that equality be enforced in all seriousness in the social sphere also.

With a keen intuition for the tendencies of the times the Socialists soon sensed the importance of the co-operation of women in the movement for emancipation and therefore made complete equal rights for women part of their program. In the Program of German Social Democracy (Erfurt, 1891), we read: "The Social Democratic Party is fighting . . . for the abolition of class domination and of the classes themselves and for *equal rights and equal duties for all, without distinction of sex or descent.*" (Italics Fr. Cathrein's.) It opposes all oppression, 'regardless of whether it be directed against a class, a party, a sex, or a race.' It demands 'the abrogation of all laws, which handicap woman in public and private civil relations to man'" (l. c., p. 61). Fr. Cathrein adduces numerous authoritative statements of leading Socialists to prove his contention. He quotes Engels to the effect that in the marriage of the future man's predominant position, being but the result of his economic predominance, would be abolished. He takes from Liebknecht a sentence demanding "absolute equalization of women," and from Bebel the statement: "The complete emancipation of women and her equalization with man is one of the aims of our cultural development." Other doctrinal pronouncements follow to show the consistency with which the socialist movement carries out the false theory it welcomed so readily and which many today would decry as "radical," the while they unwittingly advocate it.

Naturally, this theory is destructive of the Christian conception of true womanhood, of marriage and the family, and hence is bound to be politically and socially dangerous. Not because Socialists have embraced it, but because it is the poisonous fruit of a false philosophy which, among others, Socialists have adopted. Fr. Cathrein correctly identifies it with a tenet of naturalism, which we must condemn. He writes (p. 65): "From the standpoint of naturalism but little can be advanced against these movements for equalization, and it is inconsistency pure and simple for many disciples of the extreme theory of evolution to repudiate socialistic conclusions and demands in favor of women. If what infidel science teaches from all its lecture platforms, that the difference between man and woman does not rest upon divine ordinance and is not designed to serve wise purposes but is purely a consequence of blind selection, of the brutal struggle for existence—if this is true, then indeed one cannot see why women should not act rightly in liberating themselves, with all their might, from their inferior position and in giving the struggle for existence a different aspect and direction. The inferiority of position is only the result of physical superiority (on the part of man); why should women not employ all means to break their fetters? Socialism in this regard is but the heir of atheistic-materialistic science. It is not the Socialists who have driven the Creator, as being superfluous, out of the world and have set up the teaching that man developed, by gradual evolution, from an ape or some other irrational animal, but

(Concluded on page 29)

Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.
Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.
Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.
Abonnement auf Lebenszeit, \$50.00.

Das Problem der Entproletarisierung der Gesellschaft.

Der verstorbene Bischof Korum von Trier, der sich sowohl als Straszburger Münsterpfarrer als auch nachdem er Bischof geworden, sehr eingehend mit den einzelnen Theilfragen der grossen sozialen Frage beschäftigte und zu dem Zwecke eine rege Verbindung mit Soziologen unterhielt, erklärte kurz vor seinem Tode: "Die Arbeiterfrage hat im Laufe der Jahre ein ganz anderes Gesicht bekommen. Als wir vor vierzig Jahren öfters in Lille zusammenkamen, da war es uns allen klar, dasz die Arbeiterfrage ganz allein durch die Wiederverbindung des Arbeiters mit seinem Produktionsmittel zu lösen sei, d. h. durch Entproletarisierung. Aber da kam einmal die gewaltige technische, industrielle Entwicklung, und die Arbeitermassen schwollen immer mehr an, so dasz man sich machtlos gegen die Proletarisierung fühlte. Man ging nun an die Aufgabe, die Lage des Arbeiters als Arbeiter zu bessern und liesz das Ziel der allmählichen Selbstständigkeit fallen. Aber man hat sich gewaltig getäuscht, wenn man glaubte, den Arbeiter als Arbeiter zufriedenstellen zu können. Es giebt kein Heilmittel als nur die Wiederverbindung des Arbeiters mit seinen Produktionsmitteln."

Montanus, der seinen in der "Christlichen Demokratie" veröffentlichten Aufsatz "Die proletarische Frage"¹ mit diesem Ausspruch beginnt, bemerkt dazu: "Diese, von der machtvoll aufstrebenden Industrialisierung und der Massenproletarisierung seit mehreren Jahren verschüttete Erkenntnis scheint auch anderwärts aus dem Schutt der Riesenwerke und Industriezentren wieder an's Tageslicht zu kommen." Allerdings kämen die allermeisten Soziologen und Nationalökonomien noch nicht über das hinaus, was ihnen "unsre an der neuzeitlichen, zumal technischen und wirtschaftlichen Kultur berauschten Universitätsprofessoren vorgetragen haben." Darum ständen sie noch vor dem centralisierten Groszbetrieb, vor vertikal oder horizontal geschichteten Unternehmen in stummer Andacht versunken da, "und es kommt ihnen nicht der Gedanke, dasz ihr Gott ein Moloch ist, menschenfresserisch und auf thönernen Füßen." Es gebe jedoch auch Soziologen und Nationalökonomien grösseren Formats, fährt Montanus fort, "welche den Muth haben, auch über die Epoche der centralisierten Produktion mit Groszbetrieb und Proletarierheeren hinauszuschauen und sich hineinzudenken in eine decentralisierte Produktion mit kleinen

Eigenbetrieben und selbständigen Wirthschaftlern."

Der Verfasser des Aufsatzes nennt in dieser Beziehung zwei Männer: Professor Eugen Rosenstock, der für die Werkstattansiedlung thätig ist, und einen bekannten katholischen Gelehrten, Professor Dr. Goetz Briefs, der unter der Überschrift: "Soziale Achsendrehung" in der Rhein-Mainischen Volkszeitung" das schon von dem tiefblickenden Bischof Korum erfaszte Problem aufrollt, wobei er eine scharfe Unterscheidung der Arbeiterfrage und der proletarischen Frage vornimmt.

Man spreche immer von der sogenannten Arbeiterfrage, heisst es da; "aber es wäre jetzt an der Zeit, endlich einmal sich klarzumachen, dasz hinter der Arbeiterfrage noch eine viel delikaterere Frage liegt—und das ist proletarische Frage." Er unterscheide zwischen diesen Dingen: zwischen der Arbeiterfrage und der proletarischen Frage.

Die Arbeiterfrage sei die Frage: Wie kann mit öffentlichen und privaten Mitteln das Leben des Arbeiters (des Industrie- und sonstigen Lohnarbeiters) gesichert und gebessert werden? Die Arbeiterfrage setze also die Existenz des Arbeiters, so wie er einmal da ist, als Lohnarbeiter, voraus, und frage nur noch: Wie kann das Leben des Lohnarbeiters erträglicher gemacht werden? Wie kann in dieses Arbeiterleben einigermaßen Daseinssicherung gebracht werden?

"Die proletarische Frage," fährt Professor Briefs fort, "fragt etwas ganz anderes. Sie geht davon aus, dasz der Arbeiter, der Lohnarbeiter. 'Proletarier' ist, wobei ich unter Proletarier nichts Verwerfliches oder Entehrendes verstehe, sondern in dieses Wort nur den Thatbestand zusammenfasse, dasz der Arbeiter dauernd und erblich Lohnarbeiter zu sein gezwungen ist. Die Dauer und Erblichkeit des Lohnarbeiterverhältnisses—sie bezeichne ich als Proletarität. Dauer und Erblichkeit des Lohnarbeiterverhältnisses, 'der Gang zwischen den Mauern' auf unabsehbare Generationen: darauf also kommt es an! Bei dem Lohnarbeiter im präzisen Sinne des Wortes ist noch nicht gesagt, ob er nicht in's Bürgerliche hinüberzuschwenken vermag, ob nicht der Angehörige der nächsten Generation, sagen wir einmal, Handwerker wird, ob er nicht seinen Sohn studieren lässt, kurz und gut, ob er nicht den Weg in's 'Bürgerliche' findet. Proletarierthum liegt da vor, wo dieser Aufstieg normalerweise nicht vorhanden und nicht möglich, sondern wo Lohnarbeit dauernde und erbliche Eigenschaft ist."

Von dem Fragenkomplex der letzten Art nun spricht der Freiburger Professor als von der proletarischen Frage, die sich durchaus nicht auf Europa zu beschränken braucht. Auch für unser Land gilt sie; neben einer starken Schicht weisser Saison- und Gelegenheitsarbeiter, wozu noch eine grosse Anzahl angelernter Arbeiter kommt, begreift sie fast alle Neger und Mexikaner, Auch für amerikanische Verhältnisse lässt sie sich folgendermassen fassen: "Was können wir thun dagegen, dasz Lohnarbeit und Lohnarbeiterthum dauernde und erbliche Eigenschaft grösster Massen ist? Wie können wir die Lohnarbeit aus der 'Proletarität', herausbringen, aus der Eigenschaft, für unabseh-

¹ Christliche Demokratie. Zeitschrift für christliche Erneuerung d. Erwerbslebens auf ständischer Grundlage, November, 1925.

bare Geschlechter den Arbeiter zu bannen und ihn zu diesem 'Gang zwischen den Mauern' des täglichen Lohnverdienens und der Unsicherheit der Arbeitsstelle zu zwingen? Was kann geschehen, dasz nicht die weitaus grösste Schicht der Bevölkerung bei unsicherer Arbeitsstelle von der Hand in den Mund lebt?"

Diese Unterscheidung ist wichtig und bedeutungsvoll. Die herrschende Richtung in der Sozialpolitik aller Länder hat bis jetzt die Arbeiterfrage ganz einseitig aufgefasst, woraus sich auch die immer wieder erlebte Enttäuschung über die nie zu befriedigenden Forderungen der Arbeiter wenigstens theilweise erklärt. Deren Vertreter glaubten, wenn sie Arbeiterversicherung, Arbeiterschutz und Lohnschutz einführen, dann müsse doch der Arbeiter auf die Dauer zufriedengestellt sein. Man hat sich darin getäuscht; im Hinblick auf deutsche Verhältnisse—und anderswo liegen die Dinge in dieser Hinsicht nicht anders—erklärt daher Professor Briefs: "Die Vertreter der deutschen Sozialpolitik waren sehr erstaunt, dasz dieses Problem sich gar nicht löste, sondern dasz trotz aller Sozialpolitik der soziale Unfriede weiter stieg."

Man könne jetzt sagen: der letzte Wurzelpunkt dieses sozialen Unfriedens sei die "Proletarität der Massen." Sie umschlieszt für den Angehörigen der Lohnarbeiterschaft, wie Professor Briefs so treffend bemerkt, "die Hoffnungslosigkeit der Lebensaussichten für ihn und die kommenden Generationen." Von ihr ergriffen, ergiebt der Proletarier sich dumpfer Resignation, oder er ist versucht, dauernd gegen den Stachel zu lecken. Als historisches Beispiel sei auf die Zustände in den britischen "slums" hingewiesen, deren Bewohner nicht die geringste Hoffnung hegen, den menschenunwürdigen Verhältnissen, in die sie durch ihre Geburt hineinversetzt werden, zu entgehen. Anderseits stand hinter dem groszen Auftrieb der deutschen sozialistischen Arbeiterbewegung "das Hinauswollen einer ganzen Schicht aus dem Lohnarbeitsverhältnis, wie es war" (Briefs). Man glaubte dieses Hinauskommen mit einem Handstreich machen zu können, nämlich mit dem der sozialen Revolution. Professor Briefs vermag nun aber die Erkenntnis festzustellen, die heute auch in der deutschen Sozialdemokratie und in den von ihr beeinflussten freien Gewerkschaften durchbricht: "die Erkenntnis nämlich, dasz in dieser Weise das proletarische Problem nicht zu lösen ist."

Wenn das proletarische Problem nun, wie der deutsche Gelehrte ausführt, weder mit den Mitteln der herkömmlichen Sozialpolitik noch mit dem der sozialen Revolution zu lösen sind (was übrigens für jeden feststand, der ungetrübten Auges rückwärtschauend die Erfolge solcher Bestrebungen in der Geschichte zu bewerthen verstand), was bleibt dann noch übrig? Professor Briefs meint, der einzige Ausweg sei, unter gegebenen Umständen, der: "das proletarische Lebensschicksal durch weitgetriebene Sozialpolitik derart enthärten, dasz es erträglich wird." Die Erkenntnis sei im Durchbruch, fügt er dem erklärend hinzu, "dasz das proletarische Lebenslos, zu dem heute die Mehrzahl der selbstthä-

tigen Menschen in Deutschland (und man könnte sagen, in ganz Europa, Anm. d. Red.) verurtheilt ist und in welches hinab heute massenhafte Mittelstandsexistenzen gesunken sind—dasz dieses Lebenslos derart enthärtet werden musz, dasz es für die groszen Massen des Volkes erträgliches Schicksal sein wird."

Das heiszt, wenn wir Professor Briefs recht verstehen: nicht durch Ausdehnung des Versicherungswesens und ähnlicher staatssozialistischen Hilfsmittel zur Beförderung der Ruhe im Staat, sondern durch das von dem seligen Bischof Korum angegebene Heilmittel: "die Wiedervereinigung des Arbeiters mit seinen Produktionsmitteln" soll das Ziel erreicht werden. Allerdings erscheinen die Aussichten auf Erfüllung des Planes, auf den der Freiburger Professor seine Hoffnungen setzt, nicht gerade verheissungsvoll angesichts der dringenden Nothwendigkeit, das proletarische Problem zu lösen, ehe die Unterbietung der europäischen und amerikanischen Arbeiter durch die farbigen Rassen dessen friedliche Lösung zur Unmöglichkeit gemacht haben wird. Er belegt seine Ausführung, dasz die sozialpolitische und sozialwissenschaftliche Forschung und die sozialwissenschaftlichen Lösungsentwürfe des proletarischen Problems in dieser Richtung drängen, mit dem Hinweis auf die Bestrebungen des Professors Rosenstock, dem Arbeiter erstens ein vererbliches Eigentum zu verschaffen und zwar in Gestalt der Arbeitsstelle, und zweitens die Betriebe zu entmassen, d. h. diejenigen Groszbetriebe, die decentralisiert werden können, zu decentralisieren. "Beide Vorschläge, erklärt Professor Briefs, "deuten die Richtung an, in der heute Sozialreform getrieben werden musz." Man könne in Deutschland nicht jeden Arbeiter zum Grundbesitzer machen; aber die Idee der Arbeitsstelle, sei es mittels Genossenschaft, sei es mittels einer Betriebsdecentralisation auf genossenschaftlicher Grundlage—"diese Idee ist eine zukunfts schwere Idee." "Eine zukunftsreiche Idee," fügt er dem noch hinzu, "ist auch für eine Anzahl von Industrien die Decentralisation der Betriebe mit der Wirkung der 'Entmassung' und des erleichterten Menschseins im Betriebe."

Uns scheint es fraglich, ob die Frage auch heute noch zukunftsreich genannt zu werden verdient, soweit Europa in Betracht kommt. Das hängt von Umständen ab, über die der Sozialpolitiker nichts, oder doch nur wenig vermag. Hoffnungsvoll ist die Aussicht, eine solche Entproletarisierung in den der Schuldknechtschaft des internationalen Kapitals verfallenen Ländern in ausreichendem Masse durchzuführen, unsres Erachtens nicht. Angesichts dieser Zinsknechtschaft und der zunehmenden Konkurrenz der farbigen Rassen wird die Sozialpolitik einen groszen Theil ihres Kraftaufwands darauf richten müssen, mit altrömischen Mitteln die proletarischen Massen zufrieden zu halten.

Damals, allerdings, vor vierzig Jahren, als ein Vogelsang schrieb: "Die Lösung der Arbeiterfrage die Gerechtigkeit gegen die Arbeiterklasse (die für

Vogelsang 'ein proletarischer Niederschlag aus der Zersetzung aller Stände' war!), die Ausfolgung des Patrimoniums der Enterbten' kann nichts anders sein als das Aufhören der Arbeiterklasse, ihre Absorption von der Besitzerklasse"²—damals, sagen wir, besaß die Idee eine Zukunft. Doch man hat die Gelegenheit verpaszt; man schlug katholischerseits gerade in Deutschland den Weg jener traditionell gewordenen Sozialpolitik ein, von der Professor Briefs nun sagt, sie vermöge das proletarische Problem ebensowenig zu lösen wie die soziale Revolution es zu thun im Stande sei.

Bei uns liegen die Dinge anders; hier besteht die Gelegenheit der vorgeschlagenen Lösung der Arbeiterfrage noch immer. Aufgabe der Katholiken wäre es, den Weg dazu anzugeben. Werden sie es thun? Wir möchten es bezweifeln. F. P. K.

Die tiefgreifende Bedeutung der Zins- und Währungsfrage.

Auf die auffallende Beurtheilung der Währungs- und Zinsfrage durch "General" Coxey und Henry Ford verweisend, erklärte unser "Warder" im Märzheft dieser Zeitschrift, beide befänden sich, wahrscheinlich unbewusster Weise, in guter katholischer Gesellschaft mit solchen Anschauungen.

Das beweisen u. a. die nachfolgenden Ausführungen des alten Professors Hörmann, einer der letzten Vorkämpfer der christlich-sozialen Richtung.

Im Jahre 1922 veröffentlichte er in den seither eingegangenen Historisch-politischen Blättern eine Reihe von Aufsätzen mit der Überschrift "Sisyphusarbeit." In deren drittem behandelt Hörmann als eine der Hauptursachen der Ergebnislosigkeit unsrer Arbeiten auf wirtschaftlichem und sozialem Boden die erwähnte Frage, ganz im Sinne Vogel-sangs. "Alle Reformvorschläge auf nationalökonomischem Felde, heisst es da, "sind zwecklos, wenn die die Nationen tyrannisierende und die Nationen verelendende Geld- und Währungsfrage nicht gelöst wird, welche einerseits von den weltwirtschaftlichen und den mit dem Wesen des Geldes gegebenen Gesetzen, anderseits von dem moralischen Zustande der Gesellschaft und ihren bestimmenden, mehr oder weniger skrupellosen wirtschaftlichen Grössen abhängt."

Die Geldfrage, fährt Hörmann fort, ist das schwierigste Problem in der gesamten wissenschaftlichen Nationalökonomie, und ohne Verständnis und wenigstens theilweise Lösung dieses Problems sind die umfassendsten wirtschaftlichen Reformen nahezu erfolglos. So lange das Geld ein selbständiges Gut, eine Ware wie die übrigen Waren bleibt, so lange es nach Belieben vermehrt werden kann, so lange es nicht wieder Werthmesser oder Vermittler beim Gütertausch wird, so lange werden wir der allgemein-wirtschaftlichen Misere, in der wir uns seit Jahren befinden, nicht entrinnen können.¹ In Beziehung auf das Geldwesen steht unsere kom-

plizierte Wirtschafts-"Ordnung" unter der der Naturvölker. Bei ihnen war es unmöglich, dass eine uebermässige Geldproduktion das Geld entwerthete und dadurch die Preise aller Waren in die Höhe schnellte. Denn das Geld als Werthmesser war ursprünglich ein Stück Vieh—daher der Name pecunia—ein bestimmtes Quantum Getreide usw. Und da die alten Hirten- und Ackerbauvölker nur so viel Vieh und Getreide erzeugten, als sie zu ihrem Unterhalte bedurften, standen Geldumlauf und Warenumlauf in richtigem Verhältnisse, bzw. deckten sich zum grössten Theile. Die Preise blieben stabil, ein rasches Emporsteigen oder plötzliches Sinken des Geldkurses war ausgeschlossen. Ausgeschlossen war auch, da die älteste Menschheit kein Geld in unserem Sinne kannte, der Zins vom Gelde: das Fruchtholen von einer unfruchtbaren Sache.

Das primitive Geldwesen der Alten machte ferner die einzelnen Staaten finanziell unabhängig von den übrigen. Es gab keine Weltdiktatur des Geldes. Es gab keine Börsen und Groszbanken, es gab keine Geldcentrale weniger Männer, welche die Fäden des Wirtschaftswesens der ganzen Erde, dirigierend und beherrschend, in ihren Händen halten. Der die Revolution inszenierende Sozialismus, Kommunismus und Bolschewismus hat gegenüber dem Geldwesen und den Geldmächten seine volle Unfähigkeit und Machtlosigkeit bewiesen; er wollte das internationale Kapitals- und Geldregiment stürzen, und er hat mitgeholfen, dieses Regiment bis zur unerträglichsten Despotie zu steigern. Die Revolution war in wirtschaftlicher Hinsicht nicht nur Sisyphusarbeit, sie war das Heraufbeschwören des Gegentheils des beabsichtigten Zweckes.

Unsere komplizierte Weltwirtschaft hat durch den Krieg und sein Ergebnis eine vollständige Zerrüttung erfahren. Sie gleicht heute einem fein gewebten Netze, in dem ein groszer Theil der Fäden abgerissen, die anderen fast unlösbar verwirrt sind. Diese Fäden wieder zu knüpfen und in die alte Ordnung zu bringen geht über alle Menschenkunst und Menschenkraft. Alle vom nationalen Egoismus und nicht von der Sorge für das gesamte Menschheitswohl diktierten Völkerbündnisse, alle wirtschaftlichen Konferenzen, in denen die Sieger das entscheidende Wort haben, alle Besprechungen der Ernährungs- und Finanzminister werden die zerrüttete wirtschaftliche Arbeit und Ordnung und das steigende, die Völker hinmordende Elend nicht zu beheben und neu zu ordnen vermögen.

Wie die wirtschaftspolitischen Weltkonferenzen die Noth der Völker vergeblich zu beseitigen suchen, so war auch der bisherige, schwächlich geführte Kampf gegen den Egoismus und Wucher völlige Sisyphusarbeit. Sisyphusarbeit nicht zuletzt deswegen, weil die mittelalterlich-christliche Auffassung über Wucher und Betrug seit langem vollständig preisgegeben wurde.

Die Wirtschaftslehre des Mittelalters war, im Gegensatz zu der materialistischen modernen, vor allem sittlich fundamentiert. Die Ausführungen und

(Schluss a. S. 35)

¹ Klopp, Die sozialen Lehren d. Freiherrn Karl v. Vogelsang, St. Pölten, 1894, S. 453.

² Hörmann verweist hier auf die Studie des Rechtsanwalts Rody "Falsche Geldwirtschaft" in Band 168, Heft II, der Hist. pol. Blätter.

SOCIAL REVIEW

PERSONAL.

On the occasion of the recent visit of Dr. Brauns, the German Minister for Labor, to London, at the invitation of the English Government to attend the International Conference on the proposal of an eight-hour day for workers, a *Universe* staff correspondent declared:

"The fact that he is in Holy Orders has not prevented Dr. Brauns from attaining one of the highest positions the Government of his country can offer. It is common enough in Catholic countries for priests to become Ministers of State; but although Protestant lands have occasionally placed confidence in Catholic laymen, and even elected priests to Parliament, Dr. Brauns' record as a Minister is, I believe, unique."

"He has survived nine successive Cabinets," the interviewer continues. "This would be remarkable for even a lay politician, considering the many crises through which Germany has passed during the last decade. In fact, only one other German Cabinet Minister, Dr. Kessler, shares the distinction of having equalled him in this endurance test. Considering that the country which has reposed so much trust in him is more than half Protestant, this is a very remarkable tribute to Dr. Braun's ability and personal charm."

Editorially the *Universe* of the same day (March 19) writes:

"Dr. Brauns has the responsible task of paving the way for that ratification of the Washington eight-hour-day agreement, which he assuredly has at heart. Each of the Great Powers, ourselves included, has so far withheld ratification, mainly through fear of the competition of others who may refuse to ratify. . . .

"Dr. Brauns is certainly well qualified for the role of conciliator which is thrust upon him. For five years a member of successive German Governments, 'his tact,' says the *Daily News* Berlin correspondent, 'in dealing with employers, and his sympathy for the workers, based on his Church work in industrial areas, have made him an almost indispensable figure in Germany's economic life.' He is said to have averted countless strikes and lockouts through a system which he developed for the compulsory settlement of industrial disputes in their earliest stages. We trust that Dr. Brauns' high abilities and zeal for 'the peace of Christ in the reign of Christ' may make his visit very fruitful for the good of all the nations represented amongst us this week; also that the counsels of this eminent Catholic leader may be available for the inspiration and guidance of some of our own Catholic workers in the same field."

IMPERIALISM

In a petition signed by 13,000 citizens of Porto Rico and presented to Congress by Senor Iglesias it is charged that "Porto Rico suffers an economic and social condition that borders on pauperism and misery." The petitioners claim that "the resources of our soil are absorbed and dominated in such a form" that the farmers and farm workers "constitute a factor of industrial serfs." They state that 70 per cent of the national income is "distributed in the form of interest and dividends to shareholders and bondholders residing in the great centers of Europe and America," and that only \$7,000,000 per year remains in the island, "making impossible the growth of our enterprises and methods of life."

There is a deficit of \$5,000,000 in the public treasury and more than \$4,000,000 in corporation tax money re-

mains unpaid by the great alien owned companies. This, say the petitioners, "necessitates the lowering of the insular budget, marking a descent in the culture and civilization of the Porto Rican people." The educational budget is reduced by \$400,000; 200 schools have been closed and 50,000 children have had their educational opportunities curtailed. Laborers are paid from sixty cents to one dollar per day on the plantations, "causing a condition where food and lodging are not adequate to develop a type of vigorous citizen," while "all the services that relate to the good of the people are cut off at the roots in order to please those that refuse to pay their contributions."

RELIGIOUS CENSUS

The daily press reports that the American Lutheran Statistical Association will ask Congress to insert in the 1930 Federal Census a question to learn the denominational affiliation or preference of all persons.

Lutherans are attempting to secure the endorsement of the Federal Council of Churches for this project. In the past efforts to insert such questions in the Census have met with defeat.

STATE CENSORSHIP

The Soviet Government has sent urgent instructions to 120 libraries in Leningrad to destroy all pre-revolutionary volumes of *belles-lettres*, which are out of harmony with Communist doctrine. The work of destruction was to be completed before the middle of February, and if the authorities found trace of any undesirable literature after that date the offending librarians would be prosecuted.

GOVERNMENT OWNERSHIP.

Speaking at Regina, Saskatchewan, on March 18 Mr. Dunning, the new Minister of Railways in the Dominion Government, said:

"There will be no move to form one great railway monopoly in Canada so far as I am concerned until the people of the Dominion give a clear indication that it is their desire. My own view is that the solution of our railway difficulties does not lie in that direction. It is better for these two railways (the Canadian Pacific and the National) to compete in order to give the people service. They cannot compete in freight rates; that is not allowed by the Railway Commission. The railway that gives the best service is the railway that will get business."

NEGRO QUESTION

In giving decision against Dr. Benjamin Cohen, and Dr. G. Wendell Morrison, who brought suit for \$50,000 against the Royal Connaught Hotel of Hamilton, Ontario, for discrimination, Justice Logie of the Ontario High Court said, "I am not satisfied with the evidence of either side, and while I feel that the plaintiffs were sensitive and looking for trouble, the managers' attitude seemed to show a fear that it would be offensive to the other guests to serve a Negro. I must warn you hotel people that that attitude must be got rid of in Canada; you must take all respectable travelers who offer themselves, regardless of color or creed."

Dr. Morrison is the only Negro practitioner in Toronto, and as a guest of Dr. and Mrs. Cohen, also of that city, was recently refused service in the Royal Connaught's Dining Room.

COMMUNITY ORGANIZATION

B. L. Hummel, assistant professor of rural sociology in the University of Missouri, recently established two Missouri Standard Community Associations, the Gentry and the Alanthus communities, in Gentry County. Assistance was also given to the Braymer community in Caldwell County and the Mendon community in Chariton County.

This plan of organization is new in the United States and is restricted to counties in Missouri. It is being carefully watched throughout the country. The Standard Community Association includes everyone in the county. Entrance fee is charged. Five standing committees are made; the committee on agricultural development; committee on homemaking; committee on educational affairs; committee on civic affairs, and the committee on social life.

CO-OPERATION

Speaking at the Co-operative Society's annual festival at Bristol in February, Mr. Arthur Henderson, one of the leaders of British labor, said that there was a growing feeling that the only safe course the nation could pursue was to apply the co-operators' principle as an integral part of a national and unified system of coal, power, and transport, to be carried on as a great public service. He was convinced that along that path lay England's hope for economic regeneration and recovery as a producing nation.

In a reference to the possibilities of co-operative development in British agriculture, Mr. Henderson said that compared with other countries, co-operative marketing of agricultural produce in his country was carried on only to a very limited extent, and might be largely extended to the benefit of both farmer and consumer.

AGRICULTURAL TRAINING.

In an endeavor to interest boys in farming and to throw light on the problems of rural as well as urban life, a progressive agricultural policy is being adopted by the Ontario Government. It is proposed to instruct high school pupils in agriculture. For this purpose an agricultural school is shortly to be built in Ridgetown adjacent to a high school. The result will be that the equivalent of a high school education on strictly agricultural lines will be available.

While in the Ontario College of Agriculture at Guelph advanced instruction is given adults in every branch of farming, so that its students qualify there as expert dairymen, farmers, fruit growers and poultrymen, the new agricultural school will take the first steps in applying education to agriculture. In this way boys who are interested in becoming farmers will have an education that will link up with farming subjects.

If this new venture, which is to be inaugurated next fall, proves successful, it is the intention to establish other schools of a similar nature in various places throughout the Province of Ontario.

WORKERS' EDUCATION.

Under the auspices of the League of Women Voters of St. Louis, fifteen working girls of that city have organized a class in economics. The occupations represented by these women workers include bookbinding, shoe manufacture, manufacture of ladies' undergarments and work in department stores.

The girls decided to study "Women and the Labor Movement," by Alice Henry, under the leadership of Prof. Joseph Senturia of Washington University. Each girl is to pay \$2 for eight lessons.

LABOR CO-PARTNERSHIP

Co-partnership in industry, as a means of interesting the worker in the business and securing his good will, was the main topic of a recent council meeting of the Drapers' Chamber of Trade of the United Kingdom, held in London.

Mr. W. E. Mundy, secretary of the Labor Co-partnership Association, emphasized the great advantages that followed the organization and development of the real spirit of good will that followed some system of co-partnership and understanding. He thought the great thing to aim at was not to display a spirit of "that is not your business" among their employes, but quite the opposite. Get the staffs to come to business in the morning with the feeling that they were coming to their own business or that in which they had a part. They would then be able to look forward, through such a system, to harmony and good will that would result in a better standard of citizenship and that would be all the better for the country.

Mr. W. A. Allen (Newcastle) said they had recognized the principle of co-partnership for many years past, and many of them had endeavored to interest their employes in that and other directions. But there were great difficulties in the application of the principle of co-partnership, and he thought that in the great firms the greatest success was achieved where they were controlled by a dominant personality.

INDUSTRIAL ACCIDENTS.

A report issued by the United States Bureau of Mines enumerates the number of fatal accidents in the coal mines of the country in the month of January, 1926. During that month there were four major explosions in coal mines, and three of them were in non-union mines. A total of 137 men were killed in these three explosions, while in the one explosion in a union mine only five men were killed. This is the record:

NON-UNION MINES

Wilburton, Oklahoma.....	91
Farmington, West Virginia.....	19
Helena, Alabama.....	27
Total	137

UNION MINES

Frankfort, Illinois.....	5
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"Surely," says the *United Mine Workers Journal*, "there is some reason for this tremendous difference in the number of fatalities in the two kinds of mines. It could not just 'happen so.' One of the reasons is that there are, as a rule, a lot of inexperienced men employed in many of the non-union mines. These men are unacquainted with the hazards of mining and they do not know how to take care of themselves or prevent accidents. Many of these men come from the farms and cotton fields of the south.

Not all of the men employed in non-union mines are of that type, but many of them are, and one inexperienced man in a mine is a menace to every other man employed therein."

INDUSTRIAL PSYCHOLOGY

Addressing the annual meeting of the National Institute of Industrial Psychology, of Great Britain,

held in London on March 3, Sir John Mann said that much of the institute's success was due to the cooperation and sympathy of the workers. At first there was a certain amount of Labor antagonism through the mistaken idea that increased output was all that was required, whereas their slogan really was "greater efficiency with less strain." Dr. Myers, director, mentioned that certain work had been carried out at a large freight station, and railway workers had expressed their appreciation of it.

The annual report contained details of experiments now being conducted in London with the co-operation of the Ministry of Labor and the London County Council. A wide range of psychological tests has been elaborated for the examination of the intelligence and aptitudes of boys and girls selecting their careers in life. This experiment of advising elementary school children of 14 years of age started a year ago, and is still in progress in certain London areas. Another development is the private help given last year to individuals who visited the institute for examination and advice.

TAXATION

Federal taxation has been going down, municipal and state taxation has been going up—that is the gist of the American nation's balance sheet, as compiled by the research staff of the National Industrial Conference Board of New York, pronounced the most comprehensive existing study to date of the subject of post-war federal, state and local government finance.

"The total amount expended by federal, state, and local governments in this country, including capital outlays, reached \$10,252,000,000 in 1924, as against \$10,145,000,000 in 1923, and \$2,919,000,000 in 1913. The figure for 1924 was about 3½ times that of 1913 and represents an increase of 1.1 per cent over 1923."

The Federal Government is shown to be making enormous reductions in taxation, but expenses and tax burdens of state and local governments "have been uninterruptedly rising to such an extent as to offset the amelioration in federal taxation." Vast increases are noted in taxation, public borrowing and public expenditures since the war.

SOCIAL INSURANCE

There is a direct accusation against insurance companies in the statement of Silas Main, of Lansing, Mich., County Superintendent of the Poor, who says they compell employers to weed out the older or less alert workers. "There are more persons in the Ingham county infirmary than a year ago," said Mr. Main. "Some of these persons are physically able to do light work, but are unable to find employment as the employer does not care to take a chance," he said.

"In fact," he declares, "there is a weeding out process now going on among factories in this city. Although the corporation may desire to give employment to certain persons yet these persons, for one reason or another, are 'bad risks' for employer and the insurance company carrying compensation."

The Report of the Royal Commission appointed to inquire into the existing system of National Health Insurance, proves Great Britain to stand far above all other countries which are its trade competitors in the sum total which it provides for purposes of social relief and assistance. The cost of Poor Law, Workmen's Compensation, Old Age

Pensions, Health Insurance, and Unemployment Insurance is 78s. 6d. per head of the total population or more than twice what it is in Germany, and respectively six and twenty-five times what it is in France and Italy.

The present appropriation for National Health Insurance is £39,000,000 a year, for the Contributory Pension scheme £26,000,000, and for Unemployment Insurance about £50,000,000—a total of £115,000,000, of which the State finds £24,000,000. If to this is added the cost of public education, expenditure under the Public Health Acts, non-contributory Old Age Pensions, Housing of the Working Classes, Poor Law Relief, and the Workmen's Compensation Act, the annual charge for social services which Great Britain is meeting amounts to more than £300,000,000.

MILITARY TRAINING IN SCHOOLS

The Federation of Churches in Massachusetts has sent to the War Department at Washington a letter in which it says that while the necessity for national preparation for defense is recognized, an overwhelming majority of the constituency of the churches of Massachusetts would support this resolution: "Voted, that we believe that it is for the good of our country in this period of the world's history that compulsory military training in schools and colleges and attendant institutions should be abolished."

In commenting on the letter, the Rev. E. Tallmadge Root, executive secretary of the federation, said that the War Department ought not to feel that it has a right to decide the question of compulsory military education, which should be left to the determination of the civil branches of the government.

UNDERTAKERS' PATERNALISM

A report on employers' old-age pensions, published by the United States Bureau of Labor Statistics, sustains organized labor's charge that this system is intended to tie workers to their jobs and keep them from striking, if necessary, against poor conditions.

The study, was made by Miss Conyngton of the Bureau, and covers over 200 companies which have some form of old-age disability pension scheme for their employes. Of the plans covered, only 13 are contributory. In the others the company pays the whole cost.

Miss Conyngton points out that organized labor opposes employers' pension schemes on the ground that they

(1) Tie the workers to the job and make them submit tamely to poor conditions.

(2) May be used as a lever to (a) keep employes out of strikes or (b) to force retired employes to act as strikebreakers.

(3) They are not granted to workers as a right, but as a gratuity which may be revoked by the employer.

The investigator sustains these objections.

"As to objection 1," she says, "these are the very reasons why schemes are favored by employers."

"As to (2-a) the wording of many of the plans confirms the charge. As to (2-b) this is not so common but exists under some of the plans."

"As to (3), this is a most fatal objection, in the opinion of many, as the worker has no rights whatever in the matter even when he has fulfilled every condition."

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.
 First Vice-President, **Henry Seyfried**, Indianapolis, Ind.
 Second Vice-President, **Stephen A. Junglas**, Cleveland, Ohio.
 Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.
 Corresponding and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.
 Treasurer, **George Korte**, St. Louis, Mo.
 Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.
 Honorary President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Nothing which is morally wrong can ever be politically right. GLADSTONE.

When you secularize life and politics, when you bring in individualism, you start the society on a downward course which can only end in wars and rumors of wars, especially as every nation has the power of "self-determination" in such a system. Then again, the moment you bring in individualism you automatically bring in selfishness.

JOHN B. GHOSAL, M. A.

If the chief cause of our social misery is the neglect of the moral law in social relations it is obvious that the chief remedy for those miseries consists in restoring the moral law to its rightful place, and that secondary remedies will be unsuccessful except in so far as they are based upon the moral law. The only efficient agent for the restoration of the moral law is religion.

FR. LEWIS WATT, S. J.

God gave some men wealth, but it is wealth burdened by many debts, debts of justice and charity. The owners of wealth are not its absolute owners. They are only its stewards, and will have to account to God for every penny of it. An honest man will refrain from taking money that does not belong to him. "God has given it to me," he says. Yet he will often cling fiercely to that which is

his, and will feel wronged if God, who has given it all to him, asks back a small part of it as charity for his poor, or demands it as justice.

L. McKENNA, S. J.

The doctrine of the Church regarding usury rests on the safest principles of justice and political economy, serving as the basis of jurisprudence during Christian centuries. However, the nations broke away from the Church, and usury obtained to power once more. Interest-usury, that open sore of paganism in the ancient world, has been revived through the influence of the Renaissance and the Reformation. Christian people are again subjected to the yoke of usury.

The Church is possessed of a clear and penetrating vision; Her wisdom always judges correctly. All attempts to induce her to revoke her laws and decrees have been futile; the ignorance of these latter-day scholars causes her to smile. She is satisfied to permit, for the present, loans at the legal rate of interest. She does not close her eyes to the changes that have occurred in the realm of thought, and she does not wish her children to be the exclusive victims thereof. She permits a law, which, because of the circumstances, cannot be applied vigorously, and, to the fullest extent, to remain in abeyance. But even this toleration sanctifies the truths she has proclaimed; moreover, these truths rest on the principles of justice and a healthy theory of political economy.

What is today called "political economy" is, in reality, merely the British liberal science of economics, and this science of economics is nothing else but the condensation in theory of British practices. The freedom granted usury is of Protestant origin; Calvin is its first defender. Pauperism, too, is of Protestant origin; it is the child of Protestant industrialism.

J. B. O. COQUILLE, Les Légistes,
 leur influence politique et religieuse, Paris, 1863.

When Passion Ran High in "The Menace" Days

There is an unfortunate tendency abroad to make out the late William Jennings Bryan a bigot and an anti-Catholic. Augustus Thomas, the playwright, is among those who have tried their hand at this game since the Great Commoner has left the stage on which he played so prominent a part for thirty years.

On the other hand, there is sufficient evidence that Bryan was nothing of the kind. This would at least seem to be the burden of a reference to him contained in a letter, which the late John W. Kern, then United States Senator from Indiana, addressed to a prominent citizen of Indianapolis on December 17, 1914. Having dwelt on the anti-Catholic sentiment prevailing in the country at the time, due to a large extent to the pernicious activities of *The Menace*, the Senator, the then floor-leader of his party in the Senate, wrote:

"On my return to Washington last month I told Mr. Bryan of the complaints I had heard as to the failure of the administration to restrain the wicked

outrages perpetrated on the priests and nuns in Mexico, according to published accounts. He most earnestly insisted that every restraint possible had been exercised, that his power and authority had been exerted to the utmost, that the crimes perpetrated had been incident to a revolution carried on by a half-civilized people, and that everything had been done to curb and check these people that could be done short of armed intervention, and that our relations with one or more foreign countries were such that armed intervention would have resulted in our now being parties to the great world-war that is devastating Europe. He was indignant that anybody who knew him would charge him with indifference to the situation complained of."

How difficult is the position of a man in public life when religious strife is abroad, other passages in the lengthy communication referred to show. Senator Kern writes that, while the President, Woodrow Wilson, was receiving numerous letters from Catholics concerning *The Menace* and other similar publications, arraigning the administration for permitting those papers to circulate through the mail, every mail, on the other hand, brought letters from Protestants "in which it is charged that the administration is being dominated by the Catholic Church—that Mr. Tumulty is the agent of the Pope, always at the President's elbow, fully possessed of his confidence, familiar with his secrets, and betraying him to the enemies of the country—that by the appointment of John Burke, Treasurer of the United States, Cornelius Ford, Public Printer, and other leading Catholics to equally prominent places, he had turned over most points of vantage to the Catholic Church—that in the positions of Chaplain in both army and navy most of the appointments have been of Catholics, so that both army and navy are honeycombed with people of that faith, and so on ad infinitum, ad nauseam."

Senator Kern contends that most of these letters came from Democrats. Adding, "many Catholics write that they will not support the ticket in the future unless the policy of the administration is changed, and practically all of the Protestants writing say they will not vote the ticket unless the President frees himself from the domination of the Catholic Church."

He himself had had letters from Indianapolis and vicinity because in his office force two out of three were Catholic. "One gentleman inquired," says the writer, "whether I had so far forgotten the teachings of my mother that I should be unable to find Protestants worthy of appointment."

Nor was the attitude of narrow-mindedness and bigotry restricted to the people back in the States. Senator Kern assures the recipient of his letter, which covers six pages: "I hear men here in Congress saying, 'Well, if they are determined to have a religious war, we are ready for it.' I regret that I have heard similar talk from both sides, but happily, as yet limited to a few hot-headed people."

At the time of the writing of this communication the demand was being raised in Catholic quarters that *The Menace* should be excluded from the mails,

as had been done in Canada. Senator Kern explains the legal difficulties in the way of such procedure, and raises the question: "Why not change the existing statute so as to make the publication of *The Menace* legally impossible?" It would seem from his letter that the Catholic members of Congress were not favorable to taking drastic action against that vile sheet. The Senator outlines the situation as follows: "On last Saturday after I had received a perfect avalanche of the anti-*Menace* communications referred to, I went to three of the leading Catholic members of the Senate, namely, Senators O'Gorman of N. Y., Randall of La., and Walsh of Montana, and told them of the storm of protests coming from Indiana, and also told them that they ought to map out a course of procedure in this matter, assuring them that I would gladly go with them as far as they desired to go, but I felt they should take the lead."

"In fact," he continues, "I have been amazed since receiving these communications that of the 50 or more Catholic members of the House, and the 6 or 8 members of the Senate—all able men of great ability—not one has said a word or taken a step publicly looking to the extirpation of this pest."

The reason why these Catholics hesitated from making an attack on *The Menace* is brought out by Senator Kern in the following statement: "I have heard that Representative Graham of Illinois (of the Springfield district), a very able Catholic, takes the position that to exclude *The Menace* from the mails would give it such an advertisement as no paper has had before—that its publishers would assume the role of martyrs to the True Faith—that it would be circulated in a spirit of fanatical frenzy by freight, baggage and express—would be passed from hand to hand through all the Protestant churches, fanning the flames of religious bigotry—that instead of a circulation of a million, it would have three or four millions more readers than now, and that the dangers of a religious conflict would be vastly increased."

Senator Kern continues by saying that he did not subscribe to these views, but he had heard them urged frequently by men "who despise the spirit of fanaticism that prompts the publication of such vicious literature."

He assures his friend that the question as to what should be done with *The Menace* was being very carefully discussed. He believed a way would be found "to throw a monkey wrench into its machinery before long." He considered the general situation a deplorable one. "It looks as if the devil had been unchained," he writes, "and that we might be approaching the end." Having referred to the catastrophe that had overtaken Europe, and the bigotry rampant in our country, he says, in closing his interesting communication: "It seems to me, my friend, that this is a time when every good citizen of America should exert himself in an effort to promote mutual good feeling. That there will be hot-headed, unpractical fanatics, goes without saying, for they are always with us. All the more reason for level-headed men, who love God and

their country, to be tolerant and forbearing. Bringing to their aid, as never before, the teachings of the Divine Master—the greatest of all the apostles of peace.”

The author of these noble sentiments did not long survive. His fine letter, not intended for publication, of course, remains as a document, not merely expressing his views and intentions, but as an admonition to both Protestants and Catholics to bear with one another, and moreover, not to make unbearable the position of men in public life when feeling runs high. Let us not tempt them beyond their strength and forget what they owe to all citizens alike.

Young Men Volunteers in Our Movement

An interesting light is shed on the possibilities of securing the co-operation of young men in the activities of the C. V. by a development that has taken place in Minnesota. A group of young men, centered principally in St. Paul, have volunteered to study the history and endeavors of the Central Verein and the Staatsverband and to place their ability at the disposal of the officers of the Staatsverband. They have formed a committee, which calls itself the Young Men's Propaganda Committee, secured the loan of a traveling library and the use of other material from the Central Bureau as well as the records of the Staatsverband, and have set to themselves the task of grounding themselves well in principles and an understanding of specific problems. Among the subjects they undertook to study are: Evolution, State Rights, The Parochial School Question, Prohibition; the reading of articles contained in *Central Blatt and Social Justice* and subsequent discussion of them was made part of the regular order of business at each meeting. Among the leading spirits of the movement are the sons of two of the most active men in the State League of Minnesota, Mr. Alphonse J. Matt and Mr. Fred Kuepfers, the latter being Secretary of the Committee.

Organized some six months ago, this group have already obtained recognition and encouragement from the Executive Committee of the State League. At a meeting held in January, they were encouraged to deliver addresses on the Curtis Reed Educational Bill, and from later reports we learn that some of the members have done so. Thus Mr. Michael Etzel spoke on this bill at a meeting of the St. Clemens Unterstützungsverein in St. Paul, and Mr. Norbert Wilwerscheid at the monthly meeting of St. Paul Council of the K. of C. Mr. Wilwerscheid has been identified with the Staatsverband, and in particular with the St. Paul District League, for some time, and some of our readers may recall that he represented the latter organization in a public debate held in the City Hall, on the proposed Child Labor Amendment.

The Minnesota organization has another nucleus of this volunteer propaganda committee of young men in New Ulm. It will be eminently worth while to encourage this movement and to observe its development. One thing is evident in this connection: these young men have found “something to do,” and

that is an indispensable requisite for any sort of movement.

What Can Be Done

One of the most unique of the letters that have come to the Bureau since its founding well nigh two decades ago was received during the month of March. It came from an active, venerable, scholarly priest in a Missouri city, a churchman enjoying the esteem of all who know him because of his ability, sincerity, and zeal for souls. The burden of the letter, for which we are truly grateful, is a record of what two parish societies are doing and how they are doing it, the amazing part of the letter reading:

“I write this in order to give you an instance of what the constant agitation and activity of the Central Bureau of the Central Verein for the spreading of necessary and useful information has brought about.”

It would never have occurred to us that we should ever read a statement of this sort, addressed to us, and that from a priest with the soul of a Nathaniel. But assuming the statement to be wholly warranted, the question arises: What is wrong with the societies that are not as active as those the letter deals with? For the Bureau has played no favorites and has given the men and young men in question no more help than has been offered the thirteen hundred other societies constituting the C. V. But let us see what the letter says regarding the activities of these societies. Our correspondent writes:

“We have no District-League meetings, but we have something like them here. Our Young Men's Society has its regular meeting on the first Thursday of each month. Before the transaction of the ordinary or special business matters I give them a talk designed to foster in them appreciation of and interest in timely topics concerning Church, Society and State. On the second Thursday evening the St. Joseph School Association has its monthly meeting. On the Sunday preceding we announce that it will not be a ‘dry business meeting,’ but will be made interesting and instructive by a discourse on some subject of general importance, especially for Catholic men. This association is continually gaining in membership since its advantages have been widened by the introduction of the lecture feature.

“Some of the subjects that have been treated since the reorganization of the society are: The Oregon School Law; the decision of the Supreme Court in that matter; the Constitutional Relation between the Federal Government and that of the Individual States; Natural Right and Positive Right; Parental Authority and Responsibility; the Tennessee Trial in its various aspects; the Educational Bills; the growing realization of the importance of religious instruction on the part of prominent non-Catholics.

“Communications from the Catholic Union of Missouri and the Central Bureau are always read and explained. Sometimes this takes the place of a discourse. . . . Our association has also taken an active part in the establishing and equipping of our High School (a parish undertaking), and is steadily kept informed of the work being done and the results attained in the school.”

In very truth, these Catholic young men and men have “something like” a District League and District League meetings. We are happy indeed to know that we have contributed in some measure towards bringing about such activity. At the same time we are confident the good priest is largely responsible for the excellent success he is having. Yet

he could do but comparatively little if he did not have groups of responsive men and youths to work with. There lies the crux. When all is said and done, in the majority of cases real responsiveness, real co-operation on the part of the laity with the pastor is lacking where but little or no activity in the domain of Catholic Action exists. There lies one of our greatest difficulties, exceptions notwithstanding. And this difficulty must be removed before a more general participation in fruitful Catholic Action will result.

Relief of Drought-Stricken Farmers in Texas

Unquestionably many of our members are eager to learn what was done in the matter of affording aid to the drought-stricken farmers in the State of Texas, a resolution to go to their assistance, if necessary, having been adopted at the Cleveland convention of the C. V. In our February issue we traced the developments up until that time, noting in particular the generosity of our organizations and parishes in Kansas. The entire matter is reported on in an illuminative manner by Mr. B. Schwegmann, President of the Texas Staatsverband, in No. 28 of the *Verbandsbote*, the official organ of that organization. Above all, his report explains why no general action was taken, although the President of the C. V. repeatedly declared his readiness to do so.

On October 18, Mr. Schwegmann relates, the Secretary of the Staatsverband sent out a questionnaire to the affiliated societies, requesting information on the situation in the respective localities, and advising the members of the offer of the State League and the C. V. to aid if necessary. "Out of 44 affiliated societies," Mr. Schwegmann says, "21 reported; of these 20 declined the offer of the Central Verein and Staatsverband, most of them reporting that conditions were really bad but that they preferred to get along without outside help. St. Joseph Society, of Red Rock, requested that, if possible, help be extended them."

This condition was reported to the Central Bureau of the C. V. and to the President, Mr. Chas. Korz. The Director of the Bureau advised Mr. Schwegmann that the State League of Kansas was raising some money for their fellow-members in Texas; whereupon, during the early part of January, the President and the Secretary of the Texas organization "made a trip to Red Rock and found the conditions such that, upon their return, a letter was sent to Mr. Michael Mohr, President of the Kansas Staatsverband, recommending that the money collected in Kansas be sent to our needy brothers in Red Rock." President Mohr, Mr. Schwegmann continues, "very kindly consented to this, and on January 28 sent a check for \$560.00, the result of the collection in Kansas, to our Treasurer, Mr. Stehling, who in turn forwarded it to Mr. Rudolph Goertz, President of the St. Joseph Society of Red Rock. Mr. Goertz appointed a committee which distributed this money among the most needy members of the parish."

Mr. Schwegmann concludes his report with an expression of thanks to the Staatsverband of Kansas, the Central Bureau and the President of the C. V. The entire episode illustrates the interest the officers of the C. V. take in the affiliated organizations, the readiness of at least one group to come to the assistance of another, even though many reports minimizing the needs of the Texans had been

spread. On the other hand, it also served to exemplify the self-reliance of many of the C. V. members in Texas, who, though sorely pressed, were determined to shift for themselves rather than accept aid. This latter spirit is becoming rare in our days, when men everywhere clamor for aid, seeking it above all from the state and the national government.

A State League Active in Legislative Affairs

In the March issue we noted a number of questions with which the Legislature of the State of New Jersey was concerning itself and on which the officers of the C. V. of that state had taken action. Now that the legislative assembly has adjourned, Mr. L. Seiz, President of our New Jersey organization, advises the Bureau of the outcome of their endeavors in promoting certain bills and opposing others. The Bureau was fortunately able to be of some assistance to the leaders, and Mr. Seiz acknowledges receipt of the material provided, dealing with Birth Control and Sterilization, in his report, which we submit partly because of its instructive character and likewise as an encouragement to other state organizations. He writes:

"Your Special Delivery letter arrived on time. The Hearings on the Birth Control bill took place and our opposition was well represented; as a matter of fact the bill was not reported out of committee. The Sterilization bill was indeed reported out of committee, because the chairman had made a pre-election promise to do so and consequently had no choice; but it did not come to a vote. They are both finished for this year, but the advocates say they will be reintroduced at the next session.

"Among the other bills we opposed successfully was one permitting Justices of the Peace to perform the marriage ceremony, one regarding marriage licenses, and another proposing a tax on cemeteries for property improvement; the last named bill was amended to exclude cemeteries owned by religious organizations. These are the most important bills which we considered detrimental to our interests and wrong and which are done for for the time being.

"The bill for the purchase of the old Steuben Home in Bergen County passed and was signed by the Governor. An appropriation of \$12,000 to purchase it was made.

"A very important measure which became law was the Simpson bill, permitting peaceful picketing in strikes and lockouts. One of its provisions is that pickets are to be eight paces apart when picketing. This bill, of course, does away with the injunctive nuisance, which has been in force in this state until now.

"A bill for the improvement of the Compensation Law was also passed, but unfortunately another regarding this matter was defeated by the Manufacturers' Association, who also were able to defeat the 'No Night Work for Women' bill. The session is over, and we are glad of it."

Mr. Seiz' report, and the activity it covers, has one feature that deserves to be mentioned especially: Even a casual reading will show that our organization was not merely looking for bills they could be "agin." There are several constructive measures which the C. V. of New Jersey favored. All too frequently Catholics, by the position they take towards legislative matters, incur the odium of being opposed to new proposals

one reason is that all too seldom do they favor constructive measures, and commonly remain passive until an emergency puts them on the defensive. Naturally their position is thereby weakened, since they are rarely heard from and then only as antagonists of some measure. The New Jersey group, and some other groups, avoid this odium by demanding favorable attention and support to wholesome legislation. This attitude is reflected further in a passage in Mr. Seiz' letter, stating that while, in national matters, they had been opposing the Curtis Reed bill, they had been active in support of the Maritime Workers' bill. By observing this sort of balance our organizations will strengthen their own position.

A Challenge to Catholic College Students

It would seem to us desirable that some one should say to the Catholic collegians of our country what Gordon H. Simpson, Secretary of the Urban League of St. Louis—an association for the advancement of the colored race in America—said in his address to the students of Lincoln University, conducted by the State of Missouri for Negro students at Jefferson City.

He challenged the students to take advantage of the opportunities which were theirs to secure a thorough training, to take their place as citizens and leaders in their chosen life work, adding:

"The colored college student today is a marked individual; his contribution to the progress of the race is expected to be larger because of his superior opportunity for training and development. You are challenged to accept these responsibilities and obligations because you have had this advantage."

Moreover, the increased advantages enjoyed by the young Catholic men and women of our country are, to a large extent, gained, not at the cost of the public treasury, but through the personal sacrifices of the men and women who devote their lives to Catholic education. The Catholic body could not sustain the number of Colleges and Universities we now have in our country, if they were conducted on a financial basis common to all public, and a large number of other institutions of learning all over the country.

An Orphanage to Be Proud Of

The Orphan Societies, and the Orphanages conducted under their auspices, founded by the German Catholic immigrants to meet the conditions aggravated by repeated cholera epidemics, shortly after their coming to our country, constitute a noteworthy contribution to the cause of Catholic charity in America. During their long years of existence they have proven their worth in many ways, and have thus become monuments to the faith and charity of those men and women who made sacrifices in their behalf.

The Angel Guardian Orphanage at Chicago is a model institution of this kind. Its 61st Annual report, recently published, is replete with information regarding its manifold activities. How well it provides for the children entrusted to it, the follow-

ing incidents related in the President's report shows:

"I want the jury to notice Angeline and Raphael, these two children. They have been out in the institution and see how well they look compared with the other children that come from parents here this morning."

"Thus spoke the judge of the Juvenile Court a few weeks ago when these two children from our institution were before him for a hearing. On the very same day, but in another case, he commented very favorably on the appearance of a group of children who were also from our institution.

"Some time ago a man stopped me on a downtown street, and remarked: 'You are just the one I was anxious to meet. I have been on the jury in the Juvenile Court. I was never as proud of being a German Catholic as the other day, when a number of children appeared before the court so neat and proper, so well bred, so healthy and happy looking that we men of the jury asked almost in one breath: "Where are they from?"' and the judge answered: "Angel Guardian Orphanage." I proudly told my fellow jurors, that is our organization, the German Catholic institution out on Devon Avenue.'"

Activity in the Cleveland District League

It is refreshing to note the vigor with which the District League of Cleveland is concerning itself with the work in hand. An outstanding evidence of the interest it is taking in Catholic Action is the fact of its having sent Mr. Stephen A. Junglas to Washington in February, at the time hearings were being held by the joint committee on Education of the Senate and House on the Curtis-Reed Educational bill, to register the opposition of this organization. At the meeting held on March 21 in St. Mary's hall Mr. Junglas reported on his trip to Washington and developments in the matter of the bill. Other legislative questions also demanded the attention of the meeting, as may be seen from the report of the Secretary on that meeting, reading in part:

A motion was made and adopted to address a letter of thanks to Judge Cull for his fine argument against the Curtis-Reed bill. A communication from the Central Bureau on the Cummins-Graham Compensation bill was received and a letter ordered written to the Congressmen from the Cleveland District favoring the bill. The Secretary was further instructed to write for copies of bills 5583, 4489 and 6532, bearing on the Immigration question.

This organization, jointly with the Catholic Women's Union of Cleveland, conducted a supper-meeting during February, which was attended by His Lordship Bishop Schrembs, who outlined plans for an aggressive campaign, to provide for religious education for neglected Catholic children and to stop the leakage in the Church. The Bishop recommended that lay catechists take up the instruction work among the children, and pleaded for an apostolate of lay helpers to visit those families which, though Catholic, have become estranged from the Church, and to encourage them to participation in parish life. Addresses were also delivered by the toastmaster, Rev. John Schaffeld, Rt. Rev. Msgr. Nicholas Breig, Rev. Aug. M. Hackert, S. J., and

City Councilman John M. Sulzmann, one of the early members of the District League. The supper and meeting was concluded by an entertainment.

A Communication to the Secretaries

Following its custom of approaching the Secretaries several times a year with a letter, offering them newly published Free Leaflets for distribution in society meetings or at the Church door, the Bureau in March addressed a communication to these officers, together with sample copies of two leaflets: "The Kingship of Christ" and "Zum königlichen Priesterthum berufen, und dennoch!" Stress is laid in the letter on the fitness of the present season for such thought as the leaflets should arouse. The letter says in part:

"The Lenten and Paschal season is a time of special devotion to the cause of Christ; of meditation, of earnest endeavor to realize all the more thoroughly our Christian duties."

Referring specifically to the English leaflet and its message, the letter points to "the consensus of opinion regarding the breaking down of morality in our country during the last decade," and the fact that "serious-minded men and women are discussing this condition and trying to impress upon the American people the meaning of this trend of the times," and continues:

"In his Encyclical Letter on 'The Peace of Christ in the Kingdom of Christ,' the Holy Father has told us where to look for the roots of such evils. On the other hand, it is only by re-establishing Christ in the family and society that the recovery of a thoroughly sick society from the ills it is suffering from may be brought about. A new feast has, therefore, been inaugurated: Christ, the King of Humanity."

It is to be hoped that the Secretaries everywhere will avail themselves of this offer of the Bureau, and order these and other Free Leaflets for distribution and hand them out judiciously. At the present writing a substantial number of requests have already been received. The percentage of Secretaries responding is, however, rather low. About the best response the Bureau has had at any time was from ten per cent of the societies. Surely there is room for improvement here.

Central Bureau Endowment Fund

A Noteworthy Contribution from Boston

From Boston, where the C. V. is represented by several societies, attached to Holy Trinity parish, the congregation of the German Catholics of that city and environs, comes a fine letter from the Rev. Chas. P. Gisler, S. J., and a check for \$116.00 for the fund. To this amount the Maennerbruderschaft contributed \$50.00, St. Vincenz Kranken-Unterstützungs-Verein \$27.00, and St. Joseph Kranken-Unterstützungs-Verein \$39.00. Fr. Gisler assures the Central Bureau that more will be forthcoming.

Considering that these societies are practically isolated as far as the C. V. is concerned, that Massachusetts has no State League, and that the members lack the occasions for that inspirational cooperation which comes with conventions and the friendly competition of fellow-societies in the work

of the C. V., these contributions are truly remarkable. The fine spirit shown is little short of a demand to numerous societies that have all the benefits cooperation and good example can give and yet are delinquent. Those who have thus far supported the fund will feel truly grateful to Father Gisler and the Boston societies for the help given and the solidarity demonstrated by this action.

A contribution of \$200.00 from the Central Verein of New York State is also to be noted. It represents a donation of \$100.00 from the State League and \$100.00 from the Cath. Women's Union of that state.

From the state of Wisconsin we received \$120.00. St. Joseph Society in Hewitt being the donor; an additional \$3.00 came from Mr. Joseph Mayer in Appleton in that state. St. Mary's parish in Cap Girardeau, Mo., of which V. Rev. E. Prunte is pastor, has again sent in \$15.00, this being the 14th instalment contributed towards the fund by that congregation and their pastor, their donations totaling \$380.00; \$29.50 came from St. Anthony parish in Streator, Ill.; \$10.00 each from St. Celestine Society in Celestine, Ind., and Branch 58 K. of St. George of Connellsville, Pa.

The Month of March at St. Elizabeth Settlement

The average daily attendance of children in St. Elizabeth Settlement and Day Nursery continues in the neighborhood of 60. During March it was exactly that figure, the number of families constituting active cases at the end of the month being 45, with 74 children. At the beginning of the month it was 43 families, with 71 children, 9 families, with 11 children, being added as new cases, and 7, with 8 children, being deducted as closed cases. The lunches served to children attending the Day Nursery totaled 785, while those provided school children coming in at noon numbered 727. Of this total of 1512, 252 were served without charge.

Eight children were escorted by a member of the Ladies of Laclede to the Dental Clinic of St. Louis University, while the Social Visitor accompanied one child to the Orthopedic Clinic of St. Mary's Infirmary. Employment was secured for four persons. One family was referred to the St. Vincent de Paul Society, and one to the Children's Aid Society. Ninety-five partly worn garments and 6 pairs of shoes were given to children attending the Nursery, and 10 externs were aided. Contributions of clothing were received from St. Bernard, SS. Peter and Paul, St. Thomas Aquinas, St. Francis de Sales and St. Margaret parishes, while a member of St. Pius parish contributed a large quantity of clothing and furniture.

A total of 30 cases was handled in pursuit of the work in connection with the Maternity Ward at City Hospital. Of these 23 were new. Of the new cases three are those of unmarried mothers. Through the effort of the Social Visitor one marriage and baptism of the infant was arranged for. Two infants' layettes, aggregating 56 garments, were furnished by the Ladies of Laclede and given to infants born in the Maternity Ward. Two of the cases handled involved attendance at court. The Social Worker records 35 visits, of which 23 were in the interest of Maternity Ward patients, 12 in that of Settlement families and 4 to the Central Bureau for conference purposes. Nine letters dealing with cases were written.

Clothing for Mexicans and Indians

For the past two years the Bureau has been sending clothing, not merely to our Indian missionaries and their wards, but also to the priests laboring among the Mexicans. Writing to us on March 8th, Rev. Fr. Kemper, of Kerrville, Texas, says: "The clothing arrived five minutes ago. It came in splendid condition and I certainly feel most grateful to you for your kindness in thus assisting our needy Indians." In this instance the shipment consisted of two cases of clothing.

A letter received a few days later from a priest in New Mexico reveals the following situation:

"First of all I thank you for the \$50.00 you sent around Christmas time; I was in a position to make very good use of this money. I am so glad that you remember me in my missions that way. Many, many thanks. I wish to furthermore thank you for your kindness in sending the magazines, candles and especially the clothing. The Presbyterians entice our people by giving them clothes, and I am doing the same thing in order to get them back. So far this year I have won 19 people back to the Church.

"The opportunity to do so is very favorable at present. I am trying to get sufficient clothing to assist the most needy, making no discrimination between Catholics and Protestants."

However, the Indians have not been neglected. Rev. P. Boehm, O. S. B., Supt. Immaculate Conception School, at Stephan, S. D., in acknowledging the receipt of two bales of clothing and one case of shoes, says:

"Everything has arrived safe and sound. Permit me to thank you, and the donors, from the bottom of my heart, and soul, too. The Sisters were very much pleased with the shipment, and so was I. These things come in very handy, and everything will find its place."

Books for a Catholic Library in Dublin

The Central Catholic Library, established at Dublin a few years ago, published an appeal for books in the German language by Catholic authors in the *Stimmen der Zeit*. Writing to the Bureau, Rev. Stephen J. Brown, S. J., Director of the Library, makes clear the chief purpose of this request. He says:

"One of the main aims of this library from the outset has been to bring Ireland into friendly relations with Catholics of other countries. Friendly relations are scarcely possible without mutual knowledge. We must come to know the real Germany and the real Germans."

The Bureau was in a position to send the Dublin library eighteen volumes of the *Stimmen*, all bound, adding a number of books in the English language which Fr. Brown had written they were especially anxious to obtain. All of them were either duplicates, or contributed by one of our friends, whom we approached with the request to assist us to send to the Central Catholic Library the books desired.

In reporting the death of Rt. Rev. Msgr. Peter Masson of Allentown, Pa., the *Catholic News* of Porto Rico, on the Island of Trinidad, off the coast of South America, refers to the C. V. as having furnished the paper "with so many interesting items of news and articles."

The reference is to the C. B. Press Bulletin Service, of New York.

With the C. V. and State Leagues

Convention Dates

Catholic Central Verein of America and Catholic Women's Union, Springfield, Ill., June 26-29.

Catholic Union of Missouri, Hermann, May 16-18.

St. Joseph State League of Indiana, Madison, May 16-18.

State League of Connecticut, Hartford, May 29-31.

Staatsverband Kansas, St. Marks, June 1-2.

Staatsverband of North Dakota, Richardton, June 8-9.

C. V. of Illinois, Springfield, June 26.

C. V. of Pennsylvania, Pottsville.

Catholic Union of Ohio, Cincinnati.

C. V. of New York, Buffalo.

In the respective states, the Branches of the Catholic Women's Union will meet at the same time and place as the State Leagues.

Local Committee in Springfield Invites to C. V. Convention

Stresses Peace Spirit to be Fostered by "Lincoln Pilgrimage"

In the invitation extended to the "Reverend Clergy, the Officers and Members of the Catholic Central Verein of America" the Local Arrangements Committee at Springfield, Ill., emphasizes the significance of the endeavor of the C. V. to make International Conciliation one of the guiding thoughts of the convention. In this connection they stress the "Lincoln Pilgrimage," the thought that, in the shade of the tomb of Abraham Lincoln, men and women coming from the International Eucharistic Congress in Chicago will readily be encouraged to labor for peace. The invitation, signed by Mr. Joseph Schaefer as President, reads in part:

The officers of the Central Verein confidently believe that many attendants at the Eucharistic Congress, both from this country and abroad, will feel privileged to make a pilgrimage to the National Shrine of Lincoln, who in his day made our city his home and whose remains lie buried here.

What a happy co-ordination of religious and civic events, if with the magnificent display of religious fervor at the Eucharistic Congress we combine a worthy demonstration of our civic and patriotic feelings at the tomb of Abraham Lincoln.

Members and friends of the Central Verein! This is today your rare prerogative, as it was your glorious prestige during the last seventy years, to blaze the way for Christian Social and Economic Justice in America. God willing, this convention will also lend its aid to the re-establishment of the "pax Christi in regno Christi" between nations that were but recently estranged by an unhappy international conflict.

Our esteemed Bishop, the Rt. Rev. James A. Griffin, has graciously approved of this convention, and tendered his valuable assistance, which inspires us with even greater enthusiasm to welcome the clergy and every officer, member and friend of the Central Verein to this convention, which we expect to be the most important and best attended ever held.

* * *

Those of our members who desire to attend the International Eucharistic Congress in Chicago will welcome the offer of the local housing committee

to place them with German Catholic families. Arrangements will be made for their accommodation if they file reservations with the Financial Secretary of the C. V., Mr. John Q. Juenemann, Box 364, St. Paul, Minn., at an early date.

Notifications received later than May 10 will be ignored. In writing Mr. Juenemann, participants should give name, address, date of arrival in Chicago and length of stay in that city.

Officers of Indiana State League Invite to Convention

Mr. Edward L. Dietz, President, and Mr. Fred Rupp, Secretary of St. Joseph State League of Indiana, under date of March 9th, issued an invitation to the annual convention of that organization, to be held in Madison on May 16-18. This will be the thirty-second annual convention of that body.

The officers urge the societies to send the largest possible number of delegates to the convention and extend a cordial invitation to the reverend clergy to attend. One paragraph of the call refers to the Central Bureau Endowment Fund; it reads: "We again direct your attention to this fund. Indiana has made its pledge. Mr. Henry Seyfried, who is chairman of the campaign, is from Indiana. Let us keep our pledge in mind and put Indiana on the honor roll at the coming convention with its full quota."

Missouri Convention to Seek to Promote Reign of Christ

The "call and invitation" issued by the officers of the Catholic Union of Mo., urging attendance at the 34th Annual Convention, to be held on May 16 to 18 in Hermann, emphasizes the importance of laboring for the coming of the reign of Christ. The invitation, signed by Rev. H. Hussmann, Commissarius; John P. Rehme, President, and M. Wohl-schlaeger, Secretary, says in part:

In the name of our good cause we appeal to all good men and women, young and old, to help in contributing our share towards the restoration of the Kingdom of Christ. Again and again our Supreme Shepherd, the Vicar of Christ, has pleaded that the peace of Christ in the Kingdom of Christ might be restored to a world torn asunder by the doctrines of irreligion and materialism. It is our duty as faithful children of our Mother, the Church, to help in that noble work.

President of C. V. of New York Submits Survey of Activities in State

A commendable form of communication from the President of a State League to the affiliated societies is that adopted by Mr. Alois J. Werdein, President of the Central Verein of New York, in addressing the officers and members of that organization. It is, in part, a letter, dealing with the Curtis Reed Educational bill and sundry items concerning attendance at the Eucharistic Congress and the Central Verein convention, and announcing that Buffalo will be the meeting place for the annual convention; in part, it is a survey of activities of local branches of the State organization. Added is a "form of protest against the Curtis Reed bill," not intended to be copied, but to suggest a method of approach to Congressmen and Senators, and the one or other argument against the bill.

The major portion of the communication is given in reports from the organizations in Buffalo, Brooklyn, Utica, New York City, Schenectady, Rochester and Syracuse. They cover the period since the September convention of the State League; in practically all instances monthly meetings with lectures have been held, the resolutions of the State League and the C. V. conventions being discussed along with other topics, and the organization of women in the Catholic Women's Union, either as branches of the state organization of women or as auxiliaries of the men's organizations, promoted. Several of the organizations conducted celebrations of the feast of the Immaculate Conception. It is apparent from these reports that a wholesome activity is being carried on and that in particular endeavors to promote individual membership are being engaged in in almost all of the organizations referred to.

A "Bulletin" of the Catholic Union of Missouri

Arrangements for the coming convention were the principal subjects for discussion at a meeting of the Executive Committee of the Catholic Union of Missouri, held on March 15 at headquarters, the Central Bureau Building. The deliberations were published in "Bulletin" form and sent to the affiliated societies.

This State League meets in Hermann on May 16 to 18. Details of the program, including that of the meeting of the Catholic Women's Union, are to be agreed upon definitely at a conference to take place in the convention city. Among the general features already determined are a mass meeting on Sunday afternoon and one on Monday afternoon, the latter under the auspices of the C. W. U. Other matters dealt with in the "Bulletin" are a supper, to be held in St. Anthony's parish, St. Louis, under the joint auspices of the Union and its District League in St. Louis. This will be the first of its kind arranged under these auspices. Other matters discussed are: Organization efforts in St. Charles and Osage Counties; collections for the Central Bureau Endowment Fund; an undertaking on the part of the C. W. U. for the benefit of the St. Elizabeth Settlement Building Fund; and a report of the chairman of the committee on Central Bureau, the latter, Mr. William Schmit, having urged all the affiliated societies to appoint promoters for the Bureau who are to direct their efforts in particular towards obtaining subscribers for *Central Blatt*.

The Legislative Committee of the Staatsverband of Texas

reports, in the latest issue of the *Verbandsbote*, that it had ceased its agitation against the Curtis Reed bill when the public hearings held in Washington had disclosed that the opposition against the bill was quite strong and that the bill would have but slight chance of being passed during the present session of Congress. The Committee had followed the recommendations of the Executive Committee of the Staatsverband, held in New Braunfels in January, to which it had submitted its plans, and of the Central Bureau in the matter of this bill, had studied it carefully and prepared arguments against it.

Mr. Edward Lange, Chairman of the Committee, notes the introduction of the Phipps bill, which proposes to enlarge the equipment of the present Bureau of Education and enable it to function more serviceably, without giving it the standing and power of a Department, as contemplated in the Curtis-Reed bill and its predecessors.

Miscellany

The Rev. Dr. A. J. Muench, S. Sc. D., of St. Francis Seminary, member of the C. V. Committee for Social Propaganda and a regular contributor to *Central Blatt and Social Justice*, has just concluded a course of lectures pertaining to the problems of youth at Marquette University, Milwaukee. The course was sponsored by the Catholic Big Brothers of Milwaukee.

The Governor of New Jersey, A. Harry Moore, recognized the C. V. of N. J. by appointing one of its members of that State League, Mr. Frederick Schwarz, of Paterson, to the Sesqui-Centennial Commission of New Jersey.

Writing to the Central Bureau, Mr. L. Seiz, President of the N. J. C. V., says: "I believe this appointment should be an encouragement to our members." In reporting the appointment, a local newspaper notes that Mr. Schwarz, an architect and a member of St. Boniface Parish, has been active in the C. V., the Holy Name Society and the K. of C.

The Catholic Women's Union of Missouri, which has been of great help to the Central Bureau in its efforts to liquidate the debt resting on St. Elizabeth Settlement as well as in supporting the institution, is at present engaged in an endeavor to raise a sum sufficient to pay off the balance of the debt.

Several of the affiliated societies have donated quilts which are to be disposed of for this purpose. Thanks to co-operation received from this organization and other sources the Bureau has already liquidated the larger part of the loan of \$2400, rendered necessary by the remodeling of one of the Settlement buildings.

We gratefully acknowledge receipt of the following contributions in kind for Reconstruction and Missions purposes:

Chas. Lantermeyer, St. Louis, 29 books; Frank A. Metz, Brooklyn, 5 books; Wanderer Printing Co., St. Paul, 1 predella (inset for altar, in relief, The Last Supper); Ladies' Mission Circle, St. Boniface parish, Quincy, Ill., 1 bundle of clothing; Mrs. L. Martus, Worcester, Mass., newspapers and magazines; St. Anthony's Hospital, St. Louis, 2 cartons with magazines; Mrs. Lena Bender, Jersey City, N. J., 1 bundle of clothing; Mrs. C. Schuler, St. Louis, 3 cartons books and magazines; Mrs. Carl Kochzius, Lisbon Falls, Me., 1 carton magazines.

In his monthly letter to the Central Bureau, Rev. Charles O'Gallagher, Chaplain at the Base Hospital at Fort Sam Houston, reports the following conditions and activities for March:

"There is a wonderful spirit for good in the hospital. The officers' wives and the nurses are making fine things for the chapel. Since I last wrote to you, we have purchased a new cope and veil, also a censor and paten. And Father Geehan presented a very nice ostensorium. We have benediction every Sunday after mass (we had a three-night mission in the chapel last week (last week of March), by a Redemptorist Father. It was great success. There are about seven hundred sick in the hospital. I visit every day, and when I am called, they are most kind to me, and I would do anything on earth for them."

One of the Lenten sermons, delivered in St. Boniface Church, St. Louis, by Rev. Albert Muntsch,

S. J., treated of "The Church and Modern Society." In the course of this discourse, held on Sunday evening, March 21, Rev. Muntsch said:

"Right here in St. Louis we have a splendid organization which is doing fine work in instructing our people on the mutual relations of Church and State. The Central Bureau . . . has been a constructive agency for political and social enlightenment. It has sent out pamphlets on our rights and duties as citizens. It has warned us of the dangers of Federal control of education. We owe the Bureau a large debt of gratitude for the solid and timely information it has so generously placed at the disposal of our people."

For the first time since the organization of the Catholic Women's Union the Central Bureau has been able to approach at least a part of the Secretaries of the societies constituting that organization. After repeated efforts we have now succeeded in securing lists of secretaries in four States. These were sent a letter during March, offering them two Free Leaflets for distribution: "The New Morality" and "The Kingship of Christ."

It will unquestionably take some time before the secretaries of the women's societies will all be listed, and again another space of time before they will respond in large numbers to such requests as the one mentioned. But we are hopeful. In the meantime, efforts should be made at the state conventions of the branches of the C. W. U. to obtain lists of the secretaries of all affiliated societies, which should then be forwarded to the president of the C. W. U., the Spiritual Director and the Central Bureau. It would be well if this were made part of the program of the conventions in each of the States.

The Demand for Equal Rights for Women

(Concluded from page 14)

the proponents of modern naturalism and atheism: Darwin, Spencer, Lubbock, Bachofen, Haeckel and others. The Socialists have merely drawn the final conclusions and the practical consequences from the liberal theories."

Here, then, is the issue; here, too, the source of the error. This being evident, it may suffice to simply refer on the one hand to the practical objections to the proposed Equal Rights amendment, based on the rights and privileges women now enjoy, but which they would forfeit under the amendment; on the other hand to the necessity of combating naturalism, of which the Equal Rights movement and the amendment are the offspring. Regarding naturalism, however, the Rev. Dr. Chas. Bruehl wrote in these columns (October, 1924): "Naturalism endangers the position of honor and dignity that the teaching of Christ has secured for women. She therefore should regard naturalism as her deadliest foe and not foolishly expect from it an improvement of her present condition." Men, too, should look upon the present movement with a view to its source and its effects. They will then not be so apt to foster a proposal that arises from false principles and would ultimately result, not in the emancipation of woman, but in loss of dignity, of rights and privileges, which even present-day society, with all its faults and weaknesses, is yet sufficiently considerate to yield to her.

A. F. BROCKLAND.

Aus dem C. V. und der C. St.

Das Komitee für Soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
 Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.
 Chas. Korz, Butler, N. J.
 Rev. Theo. Hammeke, Reading, Pa.
 Rev. Wm. J. Engelen, S. J., Toledo, O.
 Rev. A. J. Muench, St. Francis, Wis.
 Joseph Matt, St. Paul, Minn.
 J. Q. Juenemann, St. Paul, Minn.
 H. B. Dielmann, San Antonio, Tex.
 F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,
 3835 Westminster Place, St. Louis, Mo.

In der einen Hand führten die Juden (beim Bauen des Tempels) die Kelle, in der anderen das Schwert. Vergessen auch wir das Schwert nicht, wenn innere Feinde untergraben und zerstören, was wir aufbauen.

A. Wibbelt.

Die neue Enzyklika "Rerum Ecclesiae" eine Mahnung, unser Versprechen zu halten

Soeben hat unser Hl. Vater, Pius XI., in einem Rundschreiben von neuem die Aufmerksamkeit der katholischen Welt auf die Nothlage der Missionen und die Nothwendigkeit, sie zu unterstützen, gelenkt. In der Enzyklika "Rerum Ecclesiae" behandelt der Papst an erster Stelle die so bedeutende Heranziehung der eingeborenen Christen zum Priester- und Ordensstand, worauf er mancherlei Vorschläge für die Fruchtbarmachung des Missionswerks folgen lässt. Sodann spricht er von der grossen Armuth der Missionäre und der Pflicht, sie zu unterstützen. Er fordert die Bischöfe auf, "Bettler Christi" zu werden im Interesse dieses erhabenen Werkes, und immer wieder zu seiner Förderung anzueifern, Gaben zu sammeln und die Gläubigen zum Gebet für die Missionen aufzufordern.

Da gilt es nun auch für uns, Versprechungen einzulösen und Versäumtes nachzuholen. Da viele unserer Staatsverbände gegenwärtig ihre Jahresversammlungen vorbereiten, ist die Gelegenheit gegeben, nach dieser Richtung hin zu wirken. Keine der heuer stattfindenden Staatsverbandsversammlungen sollte sich vertagen, ohne ausführbare Pläne zur Förderung des Missionsgeistes unter den Mitgliedern und zur Beschaffung von Mitteln für dieses nothwendige Werk geschmiedet zu haben. Nur dann werden wir unsrer Pflicht gegenüber den Missionen auch nur in etwa genügt haben, und nur so werden wir einem widerspruchsvollen Zustande ein Ende bereiten. Bereits i. J. 1916 erklärte sich der C. V. bereit, angesichts der Nothlage Deutschlands und Österreichs, die aus jenen Ländern stammenden Missionäre kräftig zu unterstützen. Der C. V. ist so bahnbrechend vorangegangen, soweit Resolutionen und Pläne in Betracht kommen; in der Praxis aber hat er versagt.

Nun dringt der Ruf des Hl. Vaters zu uns: Unterstützt die Missionen mit Gebet und Gaben! Das sollte ein Ansporn sein, dem erwähnten Zustand ein

Ende zu machen. Obendrein mahnt uns auch die Stimme des Gewissens; wir erkennen die herrschende Noth, wissen, wo es fehlt und wie geholfen werden kann. Dazu kommt die Überzeugung, dass mit einer blossen Begeisterung für die Verehrung der Hl. Eucharistie, die in diesem Jahre in unsrem Lande so durchaus im Vordergrund steht, dem in Brotsgestalt verborgenen Heiland kein vollständiger, würdiger Liebesdienst erwiesen ist; ein solcher fordert auch die Mitarbeit an der Ausbreitung des Reiches Gottes in den Missionsgebieten, damit auch jene, die den Eucharistischen Gott nicht kennen, ihn kennen und lieben und verehren lernen.

Unsre Vereine und zwei bedeutsame Ereignisse

In einem in der "Aurora und Christlichen Woche" veröffentlichten Aufsatz betont der Präsident des C. V. u. a. den religiösen Charakter unsrer Unterstützungsvereine. Herr Korz schreibt:

"Unsre Unterstützungsvereine, die ja auch heute noch das Rückgrat des Central-Vereins bilden, waren von Anfang an darauf eingerichtet, neben der Fürsorge für leibliche Bedürfnisse auch die ideale Richtung der religiösen Fürsorge für die Mitglieder zu verfolgen. In enger Verbindung mit der Kirche, stets unter Führung des Klerus, wurde konstitutionsgemäss der vierteljährliche oder jährliche Empfang der hl. Sakramente, sowie die Bethheiligung an kirchlichen Hauptfesten und der Patrozinium festgelegt. Man mag über unsre Unterstützungsvereine denken wie man will; sie mögen in Bezug auf materielle Leistungsfähigkeit und Mitgliedschaft zurückgegangen sein; eines haben sie festgehalten: die Fürsorge für das Seelenheil ihrer Mitglieder. Der regelmässige Empfang der hl. Kommunion in geschlossener Reihe, das Zusammentreffen der Mitglieder mehr als einmal im Jahre am Tische des Herrn, giebt Zeugnis für die Glaubenstreue jener Männer, die in der Pionierzeit unsres Landes sich zu gemeinsamem Handeln im Dienste des Glaubens und der Caritas zusammenschlossen . . .

Hr. Korz meint mit Recht, Männern, die so die Verehrung des eucharistischen Heilands pflegten, liege es nahe, auch durch Bethheiligung an dem Internationalen Eucharistischen Kongress in Chicago diese Verehrung zum Ausdruck zu bringen. Das gelte auch vom C. V., überhaupt. Hervorgehoben werden darf in diesem Zusammenhange aber auch die Pflege des Verständnisses für das Gemeindeleben und Gemeindeunternehmungen durch diese Vereine. Diesen Sinn auch weiterhin zu pflegen, muss eine der grossen Aufgaben dieser und anderer Vereine sein. Beides, die Pflege des religiösen Lebens und des Gemeindesinnes, ist vom höchsten Werthe für die Sache der Kirche in unsrem Lande, vor allem weil so viele Einflüsse darauf gerichtet sind, beides zu vermindern und zu untergraben.

* * *

Der "Zwei bedeutsame Ereignisse" überschriebene Aufsatz verweist auch auf die 700 Jahrfeier des Todestages des Hl. Franz von Assisi. Auch dieser Gedenktag, meint Hr. Korz, besitze für die C. V. Mitglieder besondere Bedeutung. Wollen wir doch Jünger des grossen Armen von Assisi sein, Herr Korz erklärt:

"Unser soziales Programm bekämpft die in unsrer Tagen so voll erblühte materialistische Selbstsucht, die durch erlaubte und unerlaubte Mittel sich auf Kosten der

menschen bereichert. Wir bekämpfen die Genuss-, die unser Volk entnerven und verweichlichen muss. Wir bekämpfen jene Uebel, die der Hl. Vater in seiner apostolischen 'Ubi Arcano Dei' so treffend und entschieden theilt hat. Dieser unsrer Arbeit unterlegen wir jene Grundsätze, die im Dekalog und in Christi Leben und Worten enthalten sind. Die Uebel unsrer Zeit sind nichts Neues. Schon vor Jahrhunderten hat der Weltgeist die Menschen auf diese Irrwege geführt. Immer wieder weckte er aber in seinen Dienern die Kraft und den Muth, dem Bösen entgegenzutreten, der Menschheit die Abgründe zu zeigen, denen sie entgegen eilt, und die Seelen durch das Wort und das Beispiel eines heiligmässigen Lebens vor dem Untergang zu retten."

Eines der hervorragendsten Leben dieser Art sei das Hl. Franz von Assisi gewesen. "Eines der besten Beispiele reformatorischer Thätigkeit, schreibt Hr. Korz, "wird uns dieses Jahr vor Augen gestellt durch die 700 Jahrfeier des Todestages des Hl. Franz von Assisi, jenes grossen Armen, dessen tugendvolles Leben und glühende Nächstenliebe unendlich Groszes für die Heilung der Schäden der Zeit gethan. An seinem Beispiele sollen sich die Mitglieder des C. V. stärken für ihre Arbeit. Das Hl. Franziskus Leben und Wirken, sein 'Deus et Omnia' soll die Richtschnur unsrer Bestrebungen werden."

Nicht mehr als einer Hinsicht ist dieses ein Heiliges. Es soll geheiligt werden durch die Einwirkung aller Werke, auch jener der Vereine, auf die Verehrung der Eucharistie, auf die Gottesverehrung, den Dienst der Caritas, die einen Franziskus zeichnete. Es soll werden ein Jahr, das nicht durch Gnadenspenden aus der gütevollen Hand der Kirche sondern auch durch Arbeit geheiligt wird: Arbeit zur Ehre des eucharistischen Herrn und in der Nachfolge eines seiner lieblichsten Heiligen.

Das Wesen der katholischen Aktion nach den Worten des Hl. Vaters

Im Herbst vergangenen Jahres richtete der heilige Vater an die christlich-kroatische Turnerschaft ("Orlovi"), die in gemeinsamer Pilgerfahrt zum Anlas des Heiligen Jahres nach Rom kam, herzliche Worte, in denen er unter andern seinen Wunsch ausdrückte, die idealgesinnte Turnerschar solle mit allen Kräften sich der katholischen Aktion stellen, deren Wesen der Hl. Vater dahin kennzeichnete:

Die katholische Aktion, von der wir alles für die Wiedergeburt der Einzelmenschen, der Familien, der Gesellschaft und der ganzen Welt Erfordernisse erwarten, ist das Apostolat der Laien, welches das Apostolat der Geistlichkeit und des Episkopats unterstützt. Der Hl. Paulus hat in einer Stelle die christlichen Laien, seine Mitarbeiter im Apostolat, begrüßt. Grüßet mir, sagte er, meine Mitarbeiter in Jesus Christus! Es ist wesentlich, den Aposteln zu arbeiten, im Apostolate mitzuwirken. Die katholischen Laien, durchdrungen von Eifer für die Heiligung der Familie, für die Kirche und den Glauben, sind die wesentlichen Träger der katholischen Aktion."

SCHWEIZ. KIRCHENZEITUNG.

Tod des Hochwst. Ignatius Conrad, O. S. B., resig. Abt von Neu Subiaco

Ein seeleneifriger Ordensmann, ein tüchtiger Volks-Missionär, und ein Vater der ihm anvertrauten Mönche ist mit dem hochwst. Ignatius Conrad, O. S. B., resignierter Abt von Neu Subiaco in Arkansas, am 13. März aus dem Leben geschieden.

Geboren am 15. November 1846 zu Auw, im Kanton Aargau in der Schweiz, trat er jung in den Orden des Hl. Benedikt ein. Er legte am 10. September 1871 Profess ab und wurde acht Tage später zum Priester geweiht. Darauf im Lehrfach thätig, folgte er 1875 seinem 1872 nach unserem Lande gezogenen Bruder Frowin nach und wirkte, von Conception, Mo., aus, bis 1878 als Volksmissionär in Nodaway, Gentry, Worth und den angrenzenden Counties im nordwestlichen Missouri. Bereits 1878 hatte er sich so weit eingelebt und das Vertrauen des hochwst. Bischofs von St. Joseph, Msgr. J. J. Hogan, in solchem Masse erworben, dass dieser ihn zum Pfarrer der Kathedralgemeinde ernannte. Vier Jahre lang, bis 1882, wirkte er mit Bischof Hogan zusammen, und als dieser im letztgenannten Jahre zum Bischof von Kansas City ernannt wurde, dabei aber Administrator der Diözese St. Joseph blieb (bis 1893), wurde P. Ignatius Administrator der Kathedrale, welches Amt er bis 1892 versah, als er zum Abt von Neu Subiaco gewählt wurde.

Diese Niederlassung der Benediktiner, die sich zu so schöner Blüthe entfaltet hat, war 1878 gegründet worden und hatte, als St. Benedikt Priorat, eine segensreiche Thätigkeit entfaltet; am 1. August 1891 wurde das Priorat zur Abtei erhoben. Die Konsekration des ersten Abtes fand in der Kathedrale zu St. Joseph statt, aus Rücksicht auf die Wirksamkeit der Geehrten an jener Stätte und die Wünsche der Gemeindemitglieder. Unter Abt Ignatius hat Neu Subiaco seine Wirksamkeit ausgedehnt; neue Gebäude erstanden, das Seminar wurde eröffnet, und das College ausgebaut. Die Erhebung zur Abtwürde vermochte jedoch den Abt nicht zu veranlassen, das ihm gegebene Talent zum Volksmissionär ruhen zu lassen. Nach mehreren vereinzelt Missionen unternommenen begann er 1899 in planmässiger Weise Missionen in mehreren Staaten zu veranstalten und zu halten, die einerseits bei Priestern und Volk grossen Anklang fanden, andererseits aber auch dem Kloster die nöthigen Mittel gewährten, die unternommenen Bauarbeiten fortzusetzen und zu vollenden.

Dem Staatsverbande Arkansas hat der Abt persönlich manch werthvolle Dienste geleistet. Der C. St. brachte er mehr als blosses Wohlwollen entgegen.

Auch dem Josephinum in Columbus, O., stand Abt Ignatius nahe. Welcher Werthschätzung er sich dort erfreute beweist eine Stelle aus dem Nachruf, den der Schriftleiter des "Josephinum Weekly" ihm widmet:

"It is our sad duty to report the death of a great abbot who instilled much piety in the minds of the Josephinum students by being their Spiritual Director for many months and by giving retreats for several classes of our younger priests previous to their ordination. The lamented abbot was a monk of great learning and vast experience, and was universally loved and revered by all at the Pontifical College Josephinum as he was elsewhere. . . . His spiritual achievements by far outdistance what is visible. . . ."

Bereits leidend, begab sich Abt Ignatius im vorigen Sommer nach Rom, in der Absicht zu resignieren. In sein Heimathland zurückgekehrt, nahm er zu Baldegg im Krankenhaus Wohnung. Dort erlitt er am 21. Januar eine Gehirnblutung; der Tod erfolgte am genannten Tag.

Der Bezahlung ihres Abonnements fügte Frau Anna Schwarz von New York folgendes hinzu:

"Ihr Central-Blatt ist sehr lehrreich. Ich wünsche Ihnen besten Erfolg."

Das Hilfswerk für Ausland-Deutsche

In einem der jüngsten Hefte des Central-Blatts wiesen wir auf die Hilfe hin, die wir einer deutschen Kolonie in Bulgarien, und anderen Deutschen in nichtdeutschen Gebieten Europas zukommen lassen.

So unterstützen wir seit einiger Zeit Pfarrer deutscher Gemeinden im Memel-Gebiet, das durch den Frieden von Versailles an Lithauen gekommen ist, mit Messintentionen. Einer der so unterstützten Priester fügt der in seinem Dankschreiben vom 12. März angeführten Bitte, seiner auch weiter zu gedenken, noch folgendes hinzu:

"Am 4. Januar d.J. habe ich einen Bericht über unsere armseligen Verhältnisse eingereicht. Vielleicht können Sie der armen Gemeinde auch in anderer Weise helfen. Ich wäre Ihnen sehr dankbar, wenn Sie mir mittheilen möchten, ob ich Hoffnung auf eine Hilfe haben kann."

Was können wir diesem Priester schreiben? Dass uns, ausser Messintentionen, fast keine anderen Gaben mehr zufließen, während manche deutsche Katholiken unsres Landes sich an Unternehmungen für Ausland-Deutsche betheiligen, die eine gewisse politische Bedeutung besitzen; dass dagegen die C. St. sich von vorneherein auf den Standpunkt stellte, den sowohl Pius X. als auch Pius XI. der katholischen Aktion vorschreibt, dass sie einzig eine mildthätige Bewegung für die Volkswohlfahrt sein soll, im Sinne des Rundschreibens Leo XIII. über die christliche Demokratie.

Ein weiteres Schriftstück, das für unsre Thätigkeit unter den Ausland-Deutschen zeugt, gelangte jüngst aus Zuckmantel im schlesischen Theile Czecho-Sloveniens an uns. Verfasserin ist die Oberin der Notre Dame Schwestern dort. Sie schreibt:

"Dem hochgeehrten Central-Verein wünschen wir in Dankbarkeit ein recht gesundes, glückliches, gesegnetes Osterfest mit vielen dankbaren Grüßen und mit der inständigen Bitte, wenn es Ihnen möglich ist, an uns Arme wieder gütigst zu denken! An Ihre edlen, wohlthätigen Herzen klopfen wir sicher nicht vergebens. Bei uns hier im ärmsten Theile von Schlesien dauert Noth und Elend weiter fort; vergessen Sie uns nicht."

Auch in diesem Falle können wir nicht mehr helfen wie wir gerne möchten, eben weil die Beiträge für das Hilfswerk ausbleiben.

Aus dem Testament eines edlen Priesters

Der jüngst verstorbene Pfarrer der Herz Jesu Gemeinde zu Allentown, Pa., Msgr. Peter Masson, bekundet in seinem Testament dieselbe edle Gesinnung, die er in seinem Wirken und seinen Beziehungen zu seinen Nebenmenschen bewiesen. Wir führen daraus eine Stelle an:

"Mein letztes Gebet vor meinem Tode soll für meine lieben Pfarrkinder sein. . . . Ich verlange eine einfache Beerdigung; keine Blumen; meine Freunde mögen solche den Patienten im Hospital zustellen; keine Verzierung in der Kirche und an den verschiedenen Pfarreigebäuden; die Kosten des Leichenbesorgers dürfen nicht mehr als \$150.00 betragen; nur einen einfachen schwarzen Sarg für mich! Ich will keine Leichenrede; statt deren bitte ich meine Freunde ernstlich, für meine Seelenruhe zu beten. Ich will nicht, dass mein todtter Körper auf einer Plattform in der Kirche ruhe. Schliesslich möchte ich auf unserm Kirchhof in der Gruft der Kapelle neben den anderen

Priestern ruhen, wenn Seine Eminenz es erlaubt. "Ich bestrebe mich während meines Lebens, ein Werke der Nächstenliebe zu üben, und konnte deshalb keine Schätze an Geld anhäufen. Das Wenige, das ich bei meinem Tode haben werde, bin ich in Gerechtigkeit meiner Schwester Katie schuldig; darum vermache ich ihr alles. Ich weiss, dass sie guten Gebrauch davon machen wird. Ich ernenne meine Schwester Katie als Votastreckerin meines letzten Willens und Testamentes."

Staatsverband Minnesota hilft Soldatenkapelle in Fort Snelling bauen.

Wie bereits berichtet wurde, hat der Vorstand des Staatsverbandes Minnesota dem hochw. Erzbischof Dowling die Unterstützung des Verbandes für den Bau einer Kapelle im historischen Fort Snelling bei St. Paul angeboten. Daraufhin wendete sich der Vorstand in einem Rundschreiben an die Vereine mit der Aufforderung, durch rasch zu leistende und ausreichende Beiträge die Baukosten bestreiten zu helfen bezw. ganz zu bestreiten. Der Aufruf erklärt die den Bau einer eigenen Kapelle für die Besatzung jenes Lagers und das Rundschreiben veranlassenden Umstände.

Ogleich das Fort seit hundert Jahren bestanden stand dort bisher kein des katholischen Gottesdienstes würdiger Raum zur Verfügung. Allerdings las dort ein Priester regelmässig Messe; man musste sich jedoch mit einem Schulzimmer, oder mit irgend einem Saal oder Schuppen begnügen. Vor drei Jahren wurde die Erlaubnis erteilt, eine Kapelle errichten zu lassen, in der allen Glaubenden bekenntnissen gleiche Rechte und Gelegenheiten eingeräumt werden sollten. Dieser Bau sollte \$8000.00 kosten, zu welcher Summe katholische Soldaten und ihre Freunde \$675.00 beisteuerten. Unterdessen trat ein Wechsel im Kommando ein und jener Plan wurde umgeworfen. Ein neues Projekt kam auf, das mit aller Kraft gefördert wird, und war als protestantisches Unternehmen. Man will eine Kapelle errichten, die \$100,000 kosten soll, und in der nicht einmal ein Flügel, wie in dem früheren Plan vorgesehen war, für die Katholiken zur Verfügung gestellt werden soll.

Daraufhin entschloss man sich, eine eigene katholische Kapelle, zum Kostenpunkt von \$6000.00, zu errichten. Ein Herr Lane schenkte den Bauplatz; und der Staatsverband machte dem Erzbischof das erwähnte Angebot, das dieser begrüßte, da namentlich die Protestanten, mit Hilfe der Tagespresse für den grösseren Bau lebhaft Propaganda machen. In dem Aufruf erklären die Herren Eibner und Jungbauer, Präsident und Sekretär des Staatsverbandes:

"Der Vorstand ging von der festen Überzeugung aus, dass sein Entschluss freudige Zustimmung in allen Vereinen finden und dass keiner unsrer Vereine zögern wird, seinen Antheil beizusteuern. Der Vorstand wendete sich nun an die Vereine und alle Einzelmitglieder mit der herzlichen Bitte um Gaben für die Soldatenkapelle. Wenn alle dem verdienstvollen Unternehmen ihre Unterstützung andeuten lassen, sollte es gar nicht schwer werden, die ganze Summe von \$6000.00 aufzubringen. Es wäre das eine That, die nicht allein unsrer hl. Religion zum Nutzen sondern auch dem Staatsverband und unsren Vereinen zur Ehre gereichen würde."

Dem ist in der That so. Man wird überall in

7. dem Staatsverband Glück wünschen zu die-
Unternehmen und seiner Ausführung vollen
bgl.

Aus dem C. V. und den Staatsverbaenden

Ministerial Faulhaber und Erzbischof Fritz werden
wahrscheinlich zur C. V. Generalver-
sammlung kommen

Wenn sein Gesundheitszustand es erlaubt, wird
Eminenz Kardinal Faulhaber sich an dem kom-
menden Eucharistischen Kongress betheiligen. Er
hofft, die Reise unternehmen zu dürfen, und in
dem Falle wird er sich in Springfield, Ill., zur
Generalversammlung des C. V. einfinden.

Der Präsident des C. V., Hr. Chas. Korz, hatte
eingeladen, die C. V. Versammlung zu be-
nehmen, und eine Ansprache zu halten. In Beant-
wortung dieses Briefes schrieb Kardinal Faulhaber:
„Ich nehme Ihre gütige Einladung gerne an, nach-
dem der Kongress einen Tag an Ihrer Tagung in
Springfield theilzunehmen, und erkläre mich auch
bereit, eine kurze Ansprache zu halten.“ Er fügt
noch hinzu: „Der kath. Central-Verein hat
in den Jahren der Noth unter der ausgezeich-
neten Leitung seines hochverdienten Präsidenten so
viel erwiesen, dass ich gerne dem Verein und seiner
Leitung einen Dankbesuch mache.“

Von dem Generalvikar der Erzdiözese St. Louis,
Hr. F. G. Holweck, erfahren wir, dass der
hochw. Dr. Carl Fritz, Erzbischof von Freiburg,
sich ebenfalls an dem Eucharistischen Kongress theil-
nehmen wird, und dass auch er sich höchst wahr-
scheinlich zur Generalversammlung des C. V. be-
geben werde.

* * *

Da voraussichtlich viele Mitglieder des C. V. und
Frauenbundes sich an dem Internationalen
Eucharistischen Kongress in Chicago betheiligen
werden, wird ihnen die Mittheilung, dass das Woh-
lungskomitee sich erboten hat, sie in deutschen
Familien unterzubringen, willkommen sein. Ge-
dient wird rechtzeitige Anmeldung.

Diese Anmeldung soll, auf Vereinbarung des Komitees
mit Hr. C. Korz, Präsidenten des C. V., dem Finanz-
sekretär des C. V., Hr. John Q. Juenemann, Box 364,
Paul, Minn., gemacht werden. Name, Adresse, Zeit
Ankunft in Chicago und Dauer des Aufenthaltes sol-
len angegeben werden. Diese Anmeldung muss bis zum
1. Mai erfolgen; spätere Meldungen können nicht berück-
sichtigt werden.

Erzbischof McNicholas Moderator des Staats-
verbandes Ohio

Vie Hr. Jos. M. Kaelin, Sekretär des Staatsver-
bandes Ohio, der C. St. mittheilt, hat sich der Erz-
bischof von Cincinnati, der hochw. John T. Mc-
Nicholas, bereit erklärt, das Amt des Moderators
des Verbandes, das Erzbischof Moeller bis zu seinem
Tode bekleidete, zu übernehmen.

Der Staatsverband war bei der am 25. März vollzo-
gen feierlichen Investitur des zum päpstlichen Haus-

prälaten ernannten Rektors des Päpstlichen Collegium
Josephinum zu Columbus, Dr. Joseph Och, durch die
Herren F. Uhrich, Ottoville, Präsident, J. M. Kaelin,
Columbus, Sekretär, und mehrere andere bewährte Mit-
glieder vertreten.

Bischof Wehrle wohnt Exekutivsitzen des Staatsverbandes Nord Dakota bei

Die Mitglieder der Exekutive des Staatsverbandes
Nord Dakota hatten die Ehre, den Bischof von Bis-
marck, hochw. Vincent Wehrle, O. S. B., als Gast
unter sich zu haben in der am 12. März in Mandan
abgehaltenen Sitzung. Den Hauptgegenstand der
Berathungen, an denen auch Vertreter des Frauen-
bundes theilnahmen, bildeten Vorbereitungen auf die
heurige General-Versammlung des Staatsverbandes,
die am 8. und 9. Juni in Richardton stattfinden wird.

Die Versammlung findet eine Woche vor Eröffnung des
Eucharistischen Kongresses in Chicago statt. Die Mit-
glieder des Exekutiv-Ausschusses waren der Ansicht, eine
Anzahl Mitglieder des Staatsverbandes und des Frau-
enbundes würden dem Kongress beiwohnen, und lenkten
die Aufmerksamkeit deshalb auch auf die darauffolgende
Generalversammlung des C. V. hin. In einem an die dem
Verband angeschlossenen Vereine gerichteten Rundschrei-
ben theilen Präsident Martin Klein und Sekretär Fr.
Schuchard diesen die Ergebnisse der Berathungen der
Exekutive mit, wobei Herr Schuchard hinzufügt: „In
Springfield, Ill., ist auch das Grab Abraham Lincolns, zu
dem sich jeder freiheitliebende Amerikaner hingezogen
fühlt; wie alle Anzeichen andeuten, wird es eine erhebende
Friedenskundgebung im Sinne des Hl. Vaters von Seiten
der deutschen Katholiken unsres Landes geben.“

C. V. von Connecticut bestrebt, Frauenbund in's Leben zu rufen

Der Central-Verein von Connecticut, der bisher
seine Jahresversammlungen im Monat Juni abhielt,
wird diesmal am 29.-31. Mai tagen, und zwar in
Hartford. Man wird namentlich bestrebt sein, auf
der kommenden Tagung die Gründung eines Frau-
enbundes durchzuführen. In der im Namen des
Verbandes ausgeschickten Einladung zur Betheil-
igung an der Jahresversammlung erklärt Sekretär
Martin S. Lemke u. a.:

„Da laut Beschluss der letztjährigen Generalversamm-
lung ein Frauenbund in's Leben gerufen werden soll,
werden hiermit alle Delegaten, Beamte usw., welche
diese Versammlung besuchen werden, aufgefordert, ihre
Frauen und Töchter mitzubringen, damit ein guter
Anfang gemacht werden möge. . .“

Das Programm sieht eine Exekutivversammlung
am Abend des 29. Mai vor; am 30. ist Eröffnung
der Konvention, feierlicher Gottesdienst, Festessen,
Massenversammlung am Nachmittag, in der die
Gründung des Frauenbundes Connecticut vollzogen
werden soll; abends ist Schlusssitzung, und am 31.
Seelenamt für die verstorbenen Mitglieder des Ver-
bandes.

Aus der Bücherei des Deutschen Caritasverbands
zu Freiburg i. Breisgau schreibt man uns:

„Ihre Zeitschrift ist uns überaus werthvoll, und wir
lassen die Jahrgänge binden. Ich darf bei dieser Gele-
genheit bemerken, dass wir Ihre inhaltreiche Zeitschrift
auch in unserm vielbenutzten Lesezimmer auflegen.“

Aus den Distriktsverbänden.

Die im Laufe der Monate Februar und März abgehaltenen Versammlungen der Distriktsverbände haben sich allgemein mit der Curtis Reed Vorlage beschäftigt, und in vielen Fällen waren die Beamten in der Lage, Briefe von Vertretern im Senat und Repräsentantenhaus zu verlesen, die das Versprechen enthielten, die Protestkundgebung zu berücksichtigen.

In der in Union Hill abgehaltenen Versammlung des Hudson County Verbandes des C. V. von New Jersey referierte der Präsident, Hr. L. M. Seiz, über die Vorlage und die vom Verbands betriebene Agitation, sowie über die ihm zugegangenen, auf die Angelegenheit sich beziehenden Schreiben. Ferner konnte Hr. Seiz über erfolgreiche Bemühungen des Staatsverbandes in der Staatslegislatur berichten. Unter anderem erörterte die Versammlung die gemeinschaftliche Beteiligung der Mitglieder am Eucharistischen Kongress. — Der Märzversammlung des New Yorker Lokalzweiges des C. V. von N. Y. lagen die Schreiben von neun Volksvertretern in der Angelegenheit der Curtis Reed Vorlage vor. — In derselben Angelegenheit berichtete das Legislativkomitee des Allegheny County Verbandes des C. V. von Pa. in der am 14. März zu Troy Hill abgehaltenen Quartalversammlung. Bei derselben Gelegenheit wurden weitere Ansprachen über die Laienexerzitien, und namentlich über das auf der Südseite, Pittsburgh, gelegene Exerzitienheim der Passionisten, gehalten. Aus einem vom Präsidenten des Staatsverbandes, Hrn. John Eibeck, in seiner Eigenschaft als Vorsitzender des Agitations- und Rednerkomitees unterbreiteten Bericht erfuhren die Mitglieder näheres über die von diesem Ausschuss eingeleitete Tätigkeit, die darauf von Rev. W. F. Bey, Geistlichem Berater, in einer Ansprache, lobend hervorgehoben wurde. Ferner ernannte die Versammlung einen Ausschuss, der Vorbereitungen für eine Bonifatiusfeier treffen soll. Die Förderung der Einzelmitgliedschaft befürwortete Hr. E. M. Pottmeyer; weitere Ansprachen hielten Hr. Wm. S. Schubert und die Damen Rose Schirra, Marie Boenemann und Kath. Knorr.

Im Chicagoer Distriktsverband wurde die Stellung zur Curtis Reed Bill ebenfalls erörtert; in der Märzversammlung vermochten die Beamten mehrere auf die Angelegenheit sich beziehende Schreiben der Vertreter Chicagos im Kongress vorzulegen. Ausserdem beschäftigten die Versammlung die Vorbereitungen auf den Eucharistischen Kongress und die Generalversammlung des C. V. und des Staatsverbandes in Springfield. Sowohl in dieser, wie auch in den Sitzungen der bereits erwähnten Distriktsverbände gedachten die Anwesenden im Gebet des hochw. Msgr. Masson, von Allentown, Pa. — Auch die der Märzversammlung des St. Louiser Verbandes beiwohnenden Delegaten wurden über die Stellung ihrer Kongressabgeordneten gegenüber der Einrichtung eines Departments für Unterrichtswesen aufgeklärt. Rev. H. Huszmann, Kommissarius, heilt einen Vortrag über den Liberalismus, in dem er u. a. auf die von der C. St. herausgegebene Broschüre über dieses Thema verwies.

Miszellen

Die kleine aber rührige Union des Hl. Stephan in St. Louis, eine dem Missourier Staatsverbande angeschlossene Vereinigung katholischer Deutsch-Ungarn, begeht am 28. April ihr erstes Stiftungsfest.

In lebenden Bildern sollen der Hl. Stephan und die Hl. Elisabeth dargestellt werden.

Wie der Allegheny County Verband des C. V. von Pennsylvania, so hat nun auch der Philadelphia Volksverein beschlossen, und zwar in der am 14. März abgehaltenen Delegatenversammlung, auch

in diesem Jahre eine Bonifatius-Feier zu veranstalten.

Hr. A. J. Zeits berichtete bei dieser Gelegenheit über das Vorgehen des Verbandes gegen die Curtis Reed zu Gunsten der Graham Vorlage.

Das Aprilheft des "Sendboten des Göttlichen Herzens Jesu" widmet dem heiligen Papst Leo XIII. als Monatspatron einen längeren Aufsatz. Die Grundlage diente dem Schriftleiter, wie er in einer Anmerkung erklärt, ein Preszbrief der C. St. über diesen am 12. Februar 1049 gekrönten und am 1. April 1054 gestorbenen deutschen Heiligen.

An anderer Stelle berichtet das Heft, die Curtis-Reed Vorlage habe angesichts des bekundeten Widerstandes nur geringe Aussichten, zur Abstimmung zu gelangen mit dem Zusatz: "Katholischerseits wendeten sich die N. C. W. C., der Central-Verein, die New York 'America' u.a.m. kräftig gegen die Vorlage."

Der hochw. *Leander M. Roth*, Pfarrer der Theresia Gemeinde in New Orleans, ein Gönner des C. V. und der C. St., ist zum Ehrenkanonikus der dortigen Kathedrale ernannt worden. Die Investitur nahm der hochw. Erzbischof von New Orleans, Msgr. John W. Shaw, vor.

Rev. Roth, 1864 in der Diözese Mainz geboren, wurde 1889 zu St. Meinrad, Ind., zum Priester geweiht. 1912 ist er Pfarrer genannter Gemeinde; auch ist er Direktor des Dritten Ordens für die Stadt New Orleans. Früher in der Catholic Federation tätig, ist er auch heute in den Unternehmungen der Louisianaer Vereinigung gleichnamens beteiligt. Auf einer Reise, die ihn vor etlichen Jahren nach St. Louis führte, besuchte er die C.St., deren Stiftungsfonds er übrigens einen ansehnlichen Beitrag leistete.

Weitverbreitete Arbeitslosigkeit verursachte während des nun verflossenen Winters in Deutschland eben solche Noth. Infolge dessen waren manche Priester Monate lang ohne Messintentionen, was durch die Lage der Diaspora-Seelsorger sehr schwer wurde. Daher versuchte die C.St., durch die Bischöfe von Diaspora-Gebieten monatlich eine Anzahl Messstipendien zukommen zu lassen. Verdankbar dieses Bestreben anerkannt wird, beweist folgende Stelle aus dem Schreiben des hochw. Herrn Kardinals Bertram, Fürstbischofs von Breslau, der uns unterm 23. Februar schreibt:

"Es erfüllt mich stets mit neuer Freude, dass allmonatlich bei der Vertheilung der Ihnen zufließenden Messstipendien der Priester meiner Diözese gedenken."

Der ehemalige alldeutsche Abgeordnete Dr. Bärn hat wegen Hochverrats zwei Jahre in österreichischen Gefängnissen verbracht und schreibt nun in der "Bohemia" über seine Erfahrungen: "Ich habe Menschen leiden gesehen und bin von unermesslichem Mitleid erfüllt worden; . . . wenige Jahre Kerker genügen, um den Menschen zu einer Ruhezuge zu machen, ihn dem Wahn- und Blödsinn nahe zu bringen. . . . Wandel kann auf diesem Gebiete nicht geschaffen werden, wenn die weltlichen Aufseher beseitigt und durch Ordensbrüder, welcher Art auch immer, ersetzt werden." An Rom gesunden Menschen, aus denen die Völker bestehen.

FR. RITTER VON LAMARCA